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SINNES OVERTHROW: OR, A GODLY AND LEARNED TREATISE OF MORTIFICATION:

Elizabeth Williams

WHEREIN

Is excellently handled; First, the generall Doctrine of MORTIFICATION:

And then particularly, how to Mortifie

- FORNICATION.
- UNCLEANNESSE.
- Evill CONCUPISCENCE.
- Inordinate AFFECTION.
- And COVETOUSNESSE.

All being the substance of severall Sermons upon COLOS. 3. 5.

Mortifie therefore your Members, &c.

DELIVERED

By that late faithfull Preacher, and worthie Instrument of Gods glorie, JOHN PRESTON, Dr. in Divinitie, Chaplin in Ordinarie to his Majestie, Master of *Emanuell* Colledge in *Cambridge*, and sometimes Preacher of *Lincolns-Inne*.

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THE CONTENTS.

First, In the Treatise of MORTIFICATION.

DOCTRINE I.

THe height of Glory which we expect by Christ, should cause every man to mortifie sinne. page 3.

DOCT. II.

The frame of our hearts ought to suite with those conditions that we receive by our union with Christ. p. 4.

Explication.

Mortification is a turning of the heart from sin to grace. ibid.

Mortification called a turning of the heart, *because the heart by nature is backward and averse from God.* p. 5.

Sinne seemingly mortified;

1. *When the occasion is removed.* p. 6.
2. *When it is not violent and raging, but quiet.* p. 7.
3. *When it is but removed from one sin to another.* ibid.
4. *When the Conscience is affrighted with the judgements of God.* p. 8.
5. *When the strength of nature is spent.* ibid.
6. *Being restrained from sinne by good education.* p. 9.

USE I.

To examine by these rules sinnes Mortification. ibid.

Mortified lusts knowne,

1. *By a deepe humiliation of the Soule,* page 10.
2. *By the generalitie of it,* ibid.
3. *By the measure of Grace, answering the measure of corruption,* page 11.
4. *By the continuance of them.* p. 12.

Motives to Mortification:

1. *There is no pleasure in sinne.* p. 13.

Pleasure in sinne is no true solid pleasure, but a sicke pleasure. p. 14.

2. *The satisfying of lust is an endlesse worke,* ibid.

3. *The great danger of sinne.* p. 15.

4. *The deceit of sinne.* p. 16.

Sinne deceives foure wayes:

1. *By blinding the understanding.* p. 17.

2. *By making large promises.* ibid.

3. *By promising departure at our pleasure.* ibid.

4. *By making a show of friendship.* p. 18.

5. *The rebellion it occasions in us against God,* ib.

6. *The slaverie it brings us unto Satan.* p. 19.

USE II.

To instruct us that in every regenerate man there is a free-will to doe good. p. 20.

The power of a regenerate man consists,

1. *In performing any dutie God commands, according to the proportion of grace he hath received,* p. 21.

2. *In resisting any temptation according to the same measure of grace.* ibid.

OBJECT.

In the regenerate, the flesh lusteth against the spirit, &c. ibid.

ANSW.

Corruption reignes not, though it may take possession in the heart of a Regenerate man; it exceeds not the measure of Grace. ibid.

USE III.

To exhort us to abstaine from the sinne of the heart, as well as sinne in the outward actions. p. 22

OBJECT.

OBJECT.

Men shall be judged by their workes, not by the thoughts of their hearts. p. 23.

ANSW.

God will judge the thoughts of the heart, as the cause, the actions, or workes, as the effects. ibid.

USE IV.

To teach us that no man is so holy, but he needs mortification. 24

The meanes how to come by Mortification, are

I. Outward.

1. *Moderation in lawfull things.* p. 29
The danger of excesse in lawfull things. ibid.
2. *Vowes and Promises.* p. 30
The lawfulnesse of Vowes, and how they are to be esteemed of. ibid.
3. *The avoyding of all occasions to sinne.* p. 31

OBJECT.

Professors being strong in faith, need not avoyd occasions of sinne. p. 31

ANSW.

Opinion of strength in faith is a weaknesse in men, for the more feare, the more strength: besides, habituall grace is but a creature, and therefore not to be relyed on. p. 32
4. *The lawfull exercise of Fasting and Prayer.* ibid.

II. Inward.

1. *To get a willing heart.* p. 24
2. *To take paines about it.* p. 26

Two errors about Mortification:

1. *That all sinnes have alike proportion of labour to mortifie them.* p. 27
2. *That*

2. That mortification is not a continued worke. p. 28
The fruitles paines of Papists in afflicting their bodies, &c. ib.
3. The assistance of the Spirit. p. 33
Meanes to obtaine the Spirit, are
1. To know the Spirit. p. 34
2. Not to resist, grieve, or quench him. ibid.
What it is to { resist / grieve / quench } the Spirit. p. 34. 35. 36
3. To use prayer. p. 36
4. To walke in the Spirit. p. 37
5. To get a lively faith. p. 38
Justifying faith onely purifieth the heart. ibid.
The holy Ghost not essentially but by a divine power dwelleth in the heart. p. 39
That Mortification goeth before Iustifying Faith, is an error. p. 40
6. To get spirituall ioy. ibid.
7. To get an humblenesse of minde. p. 42

DOCT. III.

That all earthly members are to be mortified. p. 43
Members are sinfull, exorbitant affections of the soule, for these reasons: because
1. They fill up the heart. p. 44
2. They proceed from the unregenerate part. p. 45
3. They are weapons of unrighteousnesse. ibid.
4. They are deare unto the heart, as any member to the body. ibid.
Inordinate lust meant by earthly members. p. 46
What it is to be earthly-minded. ibid.
By the power of nature a man may conceive of spirituall things, and yet be earthly-minded:

1. *Not ſpiritually.* ibid.
2. *Not from an heart illightned by the Spirit.* p. 47
3. *By the knowledge of his underſtanding.* ibid.
A man may come to know ſpirituall things, & not be renned.
1. *By ſeeing a vertue in heavenly things excelling all other things.* ibid.
2. *By being of a noble ſpirit.* ibid.
3. *By ſeeing holineſſe in the children of God.* p. 48
4. *By ſeeing the attributes of God.* ibid.
5. *By feeling the ſweetneſſe of the promiſes.* ibid.
6. *By beleeving the reſurrection to life.* ibid.
The order of the faculties of the ſoule. p. 49
Whether Nature can attaine unto true knowledge. ibid.
A naturall man may know ſpirituall things, in their ſubſtance, not as a rule of his life. p. 50
Heavenly-mindedneſſe is the worke of a new life in a man, ib.
Heavenly-mindedneſſe admits increaſe in knowledge, p. 53
The Vnderſtanding the ſeat of heavenly-mindedneſſe. p. 54
An enlightned Vnderſtanding communicates it ſelfe to the reſt of the faculties;
1. *By taking away the lets unto good,* p. 55
2. *By withſtanding the motions of inordinate paſſions,* ib.
3. *By laying open the vileneſſe of inordinate affections,* ib.
4. *By ruling and guiding them,* p. 56

USE I.

To reprove ſuch as favour earthly-mindedneſſe, or inordinate affections, ibid.
Reaſons againſt earthly-mindedneſſe, are
I. In reſpect of men:
1. *It takes away the excellency of the creature,* p. 57
2. *It wounds the ſoule,* p. 58

II. In respect of God:
It sets up spirituall Idolatry in the heart, p. 59
III. In respect of Professors:
It is unbeseeming them, and makes them like Swine, p. 60
Great difference betweene the back-sliding of the Saints, and of the wicked, p. 62
Back-sliding in the Saints is caused,
1. By hollow-heartednesse, ibid.
2. By evill example of men. ibid.
3. By removall from under a powerfull ministerie, p. 63
A threefold caveat to the Saints, p. 63
Divers Objections of earthly-mindednesse answered:
OBJECT. 1.
Earthly things are present. p. 64
ANSW.
Heavenly things present, as joy in the holy Ghost, &c. are to be preferred before earthly things, ibid.
Difference betweene nature and sense, ibid.
OBJECT. 2.
Earthly things are sensibly felt, p. 65
ANSW.
Men are deceived, for the greater the faultie, the greater the sense, ibid.
A threefold difference betweene the superiour and inferiour faculties, ibid.
OBJECT. 3.
Earthly things make us to be well thought of. p. 67
ANSW.
A good opinion must not be regarded in any thing that shall occasion sinne, p. 68
A remedy against opinion, is a sound knowledge in the word of God, ibid.

OBIECT. 4.

Earthly things seeme of great worth unto us, p. 70

ANSW.

They will not doe so, if compared to spirituall things, ibid.

All mens comforts stand in Gods face, p. 71

USE II.

To exhort men to leave their earthly-mindednesse, p. 72

Motives to mortifie our earthly members:

1. *The devill ensnares us by them.* p. 73
2. *They bind us fast from God to the Devill,* p. 74

Meanes to obtaine the loathing of earthly things;

1. *Sound humiliation,* p. 75
   Three false grounds thereof. ibid.
2. *The royaltie of spirituall things,* p. 76
3. *A constant and diligent watch over the heart.* ibid.

Meanes to get heavenly-mindednesse:

1. *Faith.* p. 77
   A twofold snare of the world, ibid.
2. *Humilitie,* p. 78
3. *A judgement rightly informed.* p. 79
4. *A sight into the All-sufficiency of God,* p. 80
5. *A remembrance from whence we are fallen.* p. 81

A comparison betweene a spirituall and a bodily consumption. p. 82

Motives to heavenly-mindednesse;

1. *Heavenly things the best object,* p. 83
2. *No sweetnes in earthly things,* p. 84. 85. *for 2 reasons:*
   1. *Because they are mutable,* ibid.
   2. *Because they either belong to persons that are*
      1. *Good, belonging to God; and therefore cannot content them, because they draw their affections*

from God. p. 86
2. *Wicked, unto whom they are not sanctified,* ib.
3. *No salvation by earthly things,* p. 88
God will have all the soule, or none. p. 89
Christs two markes of a Christian. p. 90
4. *Heavenly things are the better part: proved,*
1. *By Scripture.* ibid.
A foure fold difference betweene earthly and heavenly things. ibid.
2. *By reason.* p. 90. 91
5. *All things are at Gods disposing.* p. 94
Markes to know whether wee have lost our earthly mindednesse.
1. *By the moderation of our care and delight in earthly things.* p. 96
Signes of the excesse of our delight in them, are
1. *Our immoderate desire of getting & keeping them,* ib.
2. *Our excesse in our pleasures and recreations.* ibid.
Recreation when lawfull. p. 98
2. *By the esteeme we have of heavenly things.* ibid.
3. *By our Spirituall taste, whether wee relish heavenly or earthly things best: as the Word Preached,* p. 100
Eloquence no ornament to the Word Preached. p. 102
The Word should not be mixed with it. ibid.
How Learning and Arts are necessary to the Preaching of the Word, p. 104
Ministers should not endevour to please the people with Eloquence, p. 105
4. *By our judgement of heavenly things.* p. 106
Spirituall knowledge wrought by the Spirit, able to judge of
1. *Persons.* p. 107
2. *Things.* ibid.

Spirituall renovation is discovered.
1. *By the Affections.* p. 108.
2. *By the Speeches.* p. 109.
3. *By the Actions.* p. 112.
5. *By our brooking the word of reproofe.* p. 113.

USE.

To exhort spirituall minded men to grow more and more therein. p. 114.
The least sinnes to be avoided. ibid.
Secret sinnes to be looked into. p. 115.
Motives to grow in heavenly mindednesse, are
1. *Hereby we are able to doe every good worke.* ibid.
2. *Hereby God is honoured.* p. 116.
3. *Hereby we may prevaile with God in prayer.* ibid.
A few faithfull praiers may doe much good. 117.

OF FORNICATION.

DOCTRINE I.

ALL uncleannesse is a thing God would have mortified, and quite destroyed out of the hearts that hee would dwell in. p. 119.

DOCT. II.

Fornication is a sinne that must be mortified. p. 120.
The hainousnesse of this sin of Fornication appeares,
I. *In the sinfulnesse of it:* For,
1. *It is contrary to Gods Spirit.* 121.
2. *It makes a strangenesse betwixt God and us.* ibid.
3. *It is a punishment of other sinnes.* 122.
4. *It layes waste the Conscience.* p. 123.
5. *It delights the bodie more than any other sin.* ibid.
II. *In the punishment of it:* For,
1. *God*

1. *God himselfe takes the punishment of it into his owne hand.* p.124.
2. *God reserves filthy persons for an heavy judgment.* ib.
III. *In the danger of it.* p.126.
IV. *In the deceitfulnesse of it.* p.127.
The deceits of the Divell, whereby he inticeth us to this sinne, are
1. *Hope of repentance,* ibid. *With considerations against that deceit.* ibid.
2. *Present impunitie.* p.131.
Consideration against it. 132.
3. *Present sweetnesse in sinne.* 133.
Considerations against it. p.134.
4. *The falsnes of cõmon opinion and carnal reason.* p.135
5. *Hope of secresie.* p.136.
Considerations against it. p.137.
USE I.
To exhort all men to cleanse thẽselves from this filthines. 140
USE II.
To perswade all men to mortifie the inward corruption, aswell as to abstaine from the outward action. p.143.
Trials whether this lust be mortified.
1. *An universall change.* p.144.
2. *An hate and loathing to this sinne.* ibid.
3. *A constant keeping our selves from the acting of this sinne.* p.145.
Meanes against Fornication:
1. *For such as have beene addicted to this sinne, Let them*
1, *Get an humble heart.* p.147.
2. *Labour to bring their hearts to love God, who hath forgiven so great a sinne.* ibid.
3. *Beware lest Satan beguile them.* p.148.

2. *For those that still live in sinne; Let them*
1. *Labour to get an assurance of pardon,*
2. *Endever to have a sense and feeling of their sin.* ibid.
3. *To lay hold on the Promises, and apply them.* p. 149.
4. *Vse abstinence and fasting.* p. 150.
5. *Resolve against it.* p. 151.
6. *Proportion the remedie to the disease.* p. 152.
7. *Turne their delight to God and heavenly things.* ibid.
8. *Accustome themselves to frequent prayer.* p. 153.

Of Vncleannesse:

DOCTRINE I.

Vncleannesse is one of the sinnes that are here to bee mortified. pr 156.
The hainousnesse of the sin of uncleannesse, appeares.
1. *Because it makes the sinner herein, a man of death.*
2. *Because it is a sinne against Nature.*
3. *Because it is against ones selfe as selfe-murder.*
4. *Because God makes it a punishment of other sins.* 157.
The deceits of Satan to draw men into this sinne, are
1. *Hope of after repentance.*
What repentance is. p. 158.
2. *The deferring of punishment.*
3. *The common opinion of this sinne.* p. 159.
4. *The privateneesse and secrecie thereof.*
5. *The present delight they finde in it.* p. 161.

Of Evill Concupiscence.

DOCTRINE I.

Evill Concupiscence is a sinne to be mortified. p. 162.
Reasons thereof are,

1. It willbringe forth actuall sinnes. p. 163.
2. It defiles a man by hiding sinne in his heart. ibid.
3. It marres all good action. ibid.
4. It makes Gods Comandements grievous unto us. 164.
The nature of evill Concupiscence what. p. 165.
The sinfulnesse of evill Concupiscence. ibid.
The operation of evill Concupiscence in conceiving and bringing forth sinne. p. 166.
Evil concupiscence, both habitual & actual, to be mortified. 168
All sin is to be abstained from, because God forbids it. p. 170.
Acts to mortification are
1. A serious meditation upon mens courses. p. 171.
2. A suppressing and keeping downe of lust. p. 171.
3. A rectifying of the judgement. ibid.
USE I.
To get free from this sinne. p. 173.
The wrath of God on the creature works terror in the conscience. p. 174.
Three signes of mortifying this sinne:
1. A generall reformation in heart and life. p. 175.
2. A right judgement of sin, and a true loathing therof. 176
3. Actuall abstinence from sinne. p. 177.
QVEST.
Whether a man after true Mortification may fall into the same sinne againe. ibid.
ANSW.
He may fall into the act, but not the love of that sinne. ibid.
Meanes to the mortification of this sinne, are
1. A labor for an assurance of pardon for our sins. 178.
2. Abstinence from all occasion of sinne. p. 180.
3. A delight in grace and holinesse. p. 181.
4. Fervent and heartie praier. ibid.

Of inordinate AFFECTION.

DOCTRINE I.

ALL immoderate Affections must be mortified. p.185.
What Affections are. p.186.
The Appetite double, { Sensuall, Rationall. } p.188.
Three sorts of Affections, { Naturall, Carnall, Spirituall. } p.189.
Affections when inordinate. p.190.

Trials of inordinacie of Affections, are

1. To examine them by the Rule: the Rules are
   1. The object must be good. p.191.
   2. The end right.
   3. The measure right.
   4. The order and season fitting.
2. To examine them by the effects; The effects are
   1. The disturbance and hindrance of reason. ibid.
   2. An indisposition to holy duties. p.193.
   3. The production of evill actions. ibid.
   4. The drawing us from God. p.194.

What it is to mortifie affections inordinate. p.195.

Reasons why they are to be mortified, are

1. They are of greatest efficacie and command in the soule. ib.
2. They make us either good or evill. 196.
3. They make way for Satan to take possession of the soule. p.
4. They are the first movers to evill. p.197.

USE I.

To exhort us to take paines in the mortification of these inordinate affections. p.198.

Meanes to mortifie them, are

1. Knowledge of the disease. p.200.

Two wayes to discerne inordinate lusts;
1. *By bringing them to the Touch-stone.* p.201.
2. *By considering the stops of them.* ibid.
3. *The judgement of others concerning them.* ibid.

The causes of inordinate affection, are
1. *Mis-apprehension.* p.202.

Remedies against mis-apprehension.
1. *To get strong reasons out of Scripture.* p.203.
2. *To get a lively faith.* p.204.
3. *Experience of the naughtinesse of them.*
4. *Example of others.*
2. *Weaknesse and impotencie.* p.206.
Remedie against that, is to gather strength.
3. *Lightnesse of the minde,* p.207.
Remedie, to finde out the right object, which is God.
4. *Confusion that riseth in the heart at first rising of thē,* 209
Remedie timely prevention. ibid.
5. *Corruption of nature.* p.210.
Remedy to get a new nature.
6. *Want of Spirituall watchfulnesse.* p.212.
7. *One sinne cause and roote of another.* p.213.
Remedy, to pull up the root.
God the onely agent of Mortification.

USE II.

To reprove us for sinnefull affections.

Motives to conquer inordinate affections.
1. *They are the roote of all evill.* p.215
2. *They wound the soule.* p.216.
3. *They breed foolish and hurtfull lusts,* p.217
4. *They hinder the doing of good actions,* p.218
5. *They bring shame and dishonour.* ibid.
6. *They blinde the reason and judgement,* p.219.

Of Covetousnesse.

Covetousnesse what. p. 220
Why it is called Idolatry.

DOCT. 1.

To seeke helpe and comfort from riches or any other creature, and not from God alone, is vaine and sinfull. p. 221

DOCT. 2.

That Covetousnes, which is Idolatry, is to be mortified, p. 222
Reasons that God onely can be comfort unto us, and not the creature, are
1. God is All-sufficient, p. 224
2. The creature is emptie and vaine. p. 225
3. We commit the sinne of Idolatry in giving that to the creature which is due to God. p. 226

USE 1.

To exhort men to abstaine from lusting after worldly things.
God can give comfort without riches, - ibid.
The creature without the Creator is as the huske without the kernell, p. 228
Considerations to dissuade from trusting in the Creature:
1. The creature of it selfe hath no power to comfort, p. 229
2. The creature reaches not to the inward man. p. 230
3. A multitude of creatures must goe to the comfort of one man, p. 231
4. The comfort of the creature is but dependant felicity, ib.
Whatsoever men leave their children without Gods blessing is nothing worth, p. 233
The deceits whereby men are hindred from mortifying this sinne, are
1. They thinke them Gods blessings, p. 234
Blessings considered without thankefull reference to God, cease to be blessings.

We receive the creatures as blessings:

1. *When we depend on God for the disposing, continuing, and want of them.* p. 234
2. *When we thinke the same things may be without comfort unto us.* ibid.
3. *When we thinke we may have comfort without them.* p. 235

2. *They apprehend present comfort from the abounding of them.* p. 236

We may not judge of outward things by sense and feeling, but by faith and a rectified reason.

To helpe our judgement therein; Consider,

1. *They are but vanitie of vanities.* p. 237
2. *What other men, that have bin afflicted, thinke of them.*
3. *What your selves will judge of them at the day of death.*
4. *What you shall finde them for the time to come.*

Sense of comfort double, proceeding from { *A refreshing of the heart by the Creature:* / *An apprehension of Gods favour in those blessings.*

Joy in the creature may be a

1. *Remisse joy, as if we joyed not.* p. 239
2. *Loose joy, that may be cast off.* p. 239
3. *Dependant joy, eying the fountaine.* ibid.

3. *They reason falsely.*

Riches come not alwaies by labour, nor comfort by riches for

1. *God maketh a disproportion betwixt the man and the blessing.* p. 241
2. *God hinders the effects, though the causes concurre.*
3. *God denieth successe to the causes.* ibid.

4. *They see these things present and certaine, other things doubtfull and incertaine.*

Earthly things subject to change, but ſpirituall things unchangeable.

Signes to know whether our love to the creature be right or no: Conſider,

1. *Whether our affection to the creature drawes our hearts from God.* p. 243
2. *When earthly and ſpirituall things come in competition, which we make choice of.*
3. *What our obedience is to God.*
4. *What things trouble us moſt.* p. 244

Our affection to riches ſaid to be inordinate, p. 245. *when we ſeeke them.*

1. *By meaſure more than we ſhould.*
2. *By meanes that we ſhould not.* p. 246
3. *For wrong ends.* ibid.
4. *In a wrong manner; which conſiſts in theſe particulars: when we ſeeke them;*
1. *Out of love to them.*
2. *To truſt to them.*
3. *To be puffed up by them.* p. 248
4. *To glory in them.*
5. *With too much haſte and eagerneſſe.*

In the deſire of riches there is a double content. p. 250

1. *A contentednesſe, with a dependance on Gods will.*
2. *A contentednesſe, with a ſubmiſſion to Gods will.*

How farre a man may deſire wealth. p. 251

A threefold neceſſitie of the creatures.

1. *Of expedience.*
2. *Of condition and place.* ibid.
3. *Of refreſhment.*

A deſire of riches for ſuperfluitie and exceſſe, ſinfull; for theſe reaſons:

1. *Mans*

1. Mans life ſtands not in abundance of exceſſe.
2. It proceeds from an evill root. p. 253
3. It may not be prayed for.
4. It is dangerous, for it choakes the Word, ibid.
5. We have an expreſſe commandement againſt it.
The end of a mans calling is not to gather riches, but to ſerve God, p. 255
Riches, the wages, not end of our Calling.
Rules to direct our care in getting wealth, p. 257
1. No going into other mens Callings.
2. The end muſt not be riches, but Gods glory.
3. The care muſt not be inordinate.
Signes of inordinate care, are
1. Trouble in the acquiring. ibid.
2. Feare of not attaining. p. 258
3. Griefe in being prevented.
A man is thē covetous whē he ſtrives not againſt covetouſnes
Covetouſneſſe ſpirituall adultery, ibid. aggravated in that
1. It makes men wicked.
2. It does leaſt good. p. 259
3. Riches are but falſe treaſure.
4. They are not our owne.
Attributes given to riches, are
1. They are many things.
2. They are unneceſſary.
3. They will be taken from us.
4. They are not the beſt.
Uſe 1. To exhort men to mortifie this earthly member Covetouſneſſe, p. 260. Meanes thereto, are
1. Prayer to God.
2. Humilitie for ſinne.
3. Imployment of them to better things.

THE

THE DOCTRINE OF MORTIFICATION.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth; fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and covetouſneſſe, which is idolatry.

THis *Chapter* containeth divers exhortations unto heavenly mindedneſſe, by which the Apoſtle labors to diſſwade the *Coloſſians* from corruptible things, unto things not corruptible, but everlaſting; not earthly, but heavenly; in the which the life of a Chriſtian, and true holineſſe ſtandeth.

In the firſt *verſe* he begins with an exhortation to ſeeke heavenly things; *If yee be riſen with Chriſt, ſeeke thoſe things that are above:* that is, if you be riſen with Chriſt, and dead unto the faſhions of men, then there is an alteration and change in your ſoules wrought, by

which you are brought to affect that which is heavenly, and basely to esteeme of earthly things: therefore *If you bee risen*; that is, if this heavenly life, and disposition, and change be in you, then let the same appeare by your heavenly-mindednesse; that is, by seeking of heavenly things.

In the second *Verse* he joynes another exhortation grounded on the first, to bee wise and to understand them; *Set your affections on things above*: that is, let them bee specially minded of you, let all your faculties bee filled with a knowledge of spirituall things; and this is so joyned with the former, that there can be no seeking without knowing; for how can a man seeke that which hee knoweth not? and if thou hast no knowledge of heaven and heavenly things, how canst thou desire them? seeing where there is no desire, there is no seeking: And therefore if thou wouldest seeke heavenly things, as Christ, and Grace, and Salvation, then know them first.

Afterwards in the third *Verse* he goeth on, and presseth this exhortation with divers arguments; first, because *You are dead*: that is, seeing you are dead unto earthly things, therefore strive not now to be earthly minded. Secondly, *Your life is hid with Christ*: that is, your happinesse is not seene with the eie of the body by looking on these earthly things, but your happinesse and joy is by Faith beholding Christ, therefore set your heart and eye on him where your life is; that is, you looke for a perfection of glory with Christ, which you cannot have by minding earthly things: therefore be heavenly minded.

In

In the fourth *Verſe* the Apoſtle anſwereth unto a demand: for they might thus object, You tell us that we ſhall have a perfection of glory, and that it is hid with Chriſt, but when ſhall we have it; that is, when ſhall it be made manifeſt unto us? Unto this the Apoſtle anſwers, *When Chriſt, who is our life, ſhall appeare, then ſhall we alſo appeare with him in glory.* And hereupon he groundeth another exhortation in the *Verſe* I have read: as if he ſhould ſay, Seeing you expect ſuch a perfection of glory to bee revealed unto you at Chriſts ſecond comming, then it ſtands you upon to ſet upon your corruptions, to kill, and to ſlay them that ſeeke to deprive you of that glory. *Mortifie therefore your earthly members*; that is, ſlay every foule affection, inordinate deſire of earthly things, rid your hearts of them by ſlaying of them; and although it may ſeeme a hard worke, yet fight ſtill, or elſe you ſhall never attaine unto that Life you hope for: So that the firſt generall point hence, is this;

That the height of glory, which wee expect by Chriſt, ſhould cauſe every man to mortifie ſinne. Doct. 1.

This the Apoſtle makes the ground of our Mortification; *If you be riſen with Chriſt, ſeeke the things that are above, mortifie therefore your earthly members*; that is, except you ſlay ſin, that hath ſlaine Chriſt, you cannot get life with Chriſt: Surely then, Mortification is not as men thinke it, a needleſſe worke which matters not much whether it bee ſet upon or no, but this is mens ſickneſſe; for, as a man that is ſicke thinkes Phyſicke is not needfull, becauſe hee is not ſenſible of his diſeaſe, when as the Phyſician knowes that it is a matter

of neceſſity, and that except he purge out that corruption and humor of the body, it will grow incurable: even ſo, except this corruption of nature be purged out, it will grow incurable; that is, we cannot be ſaved: therefore we know to mortifie ſin is a work of neceſſity, whereupon ſtandeth every mans life and ſalvation.

Doct. 3. The ſecond thing which we note, is this:

That the frame of our hearts ought to ſuit with thoſe conditions that we receive by our union with Chriſt.

And this alſo the Apoſtle makes another ground of Mortification; if you be riſen with Chriſt, ſeeke heavenly things, and therefore labour to mortifie your inordinate affections, and ſinful luſts, that ſo the frame of your hearts, and diſpoſition thereof, may ſuit with heavenly things: as if hee ſhould ſay, You profeſſe your ſelves to be *riſen with Chriſt*; that is, that you are in a more excellent eſtate than you were in by nature, and you expect a perfection of glory; then it muſt needs follow, that the frame of your heart muſt ſuit with your conditions; that is, you muſt bee ſuch as you profeſſe your ſelves to be; and this cannot be, except you mortifie ſinne, all inordinate affections, all worldly luſts, all immoderate care for earthly things: thinke not to get grace, ſalvation, and eternall life, except firſt you ſlay your corruptions and luſts; for Mortification is a turning of the heart from evill to good, from ſinne to grace: or, it is a working a new diſpoſition in the heart, turning it quite contrary; Or elſe it may be ſaid to be the ſlaying of that evill diſpoſition of nature in us.

Mortification what it is.

Now we muſt know, that howſoever Mortification

tion is a deadly wound given unto ſinne, whereby it is diſabled to beare any rule or commanding power in the heart of a regenerate man, yet we ſay, Mortification is not perfect; that is, it doth not ſo ſlay ſinne that we have no ſinne at all in us, or that wee ceaſe to ſinne, for in the moſt regenerate and holieſt man that lives, there is ſtill the ſap of ſinne in his heart: A tree may have withered branches by reaſon of ſome deadly wound given unto the root, and yet there may remaine ſome ſap in the root, which will in time bring forth other branches; ſo it is with a regenerate man, there may a deadly wound be given unto ſinne, which may cauſe inordinate affections to wither, and yet notwithſtanding ſome ſap of ſinne may remaine, which had need ſtill to bee mortified, leſt otherwiſe it bring forth other branches. Mortification is not for a day only, but it muſt be a continuall worke; when thou haſt ſlaine ſinne to day, thou muſt ſlay it to morrow; for ſinne is of a quickning nature, it will revive if it be not deadly wounded, and there is ſeed in every ſin which is of a ſpreading nature, and will fructifie much; therefore when thou haſt given a deadly wound unto ſome ſpeciall corruption, reſt not there, but then ſet upon the leſſer; mortifie the branches of that corruption; and ſo much the rather, becauſe it will bee an eaſie worke to overcome the common ſouldiers, and to put them to flight, when the Generall is ſlaine.

Simile.

There

Wee call Mortification a *turning of the heart*; the heart by nature is backward from God; that is, it mindes and affects nothing but that which is contrary to God, it is wholly diſpoſed to earthly things; now

Mortification, why a turning of the heart.

Mortification alters and changes the heart, turning it from earthly to heavenly things; even as a River that is ſtopt in its uſuall courſe is now turned another way; ſo Mortification ſtops the paſſage of ſin in the ſoule, turning the faculties, the ſtreame of the ſoule, another way; the ſoule was earthly diſpoſed, the minde, the will, and affections were wholly carried after earthly things, but now there is a new diſpoſition wrought in the ſoule, the minde and affections are wholly ſet upon heavenly things; before, he was for the world how he might ſatisfie his luſts, but now, his heart is for grace, juſtification, remiſſion of ſinnes, and reconciliation. Here then, ſeeing Mortification is a ſlaying of ſinne, and that many doe deceive themſelves in the matter of Mortification, who thinke that ſinne is mortified when it is not; and contrariwiſe others thinke they have not mortified ſin, that is, they have not given a deadly wound unto ſinne, becauſe they ſtill feele rebellious luſts in their hearts; therefore for the better explaining of this point of Mortification, I will propound two Queſtions: the firſt ſhall be for the diſcovering of Hypocrites; and the ſecond ſhall be for the comforting of weake Chriſtians.

Queſt. 1. The firſt Queſtion is, Whether ſin may not ſeeme to be mortified when it is not mortified, but onely aſleepe?

Anſwer. When ſin ſeemes to be mortified, and is not. To this I anſwer, That ſinne may ſeeme to be mortified when it is not, and that in theſe particulars.

First, ſin may ſeeme to bee mortified when the occaſion is removed: As the covetous man may not be ſo covetous after the world as he was, becauſe he hath

not ſo good an opportunity, and thereupon hee may grow remiſſe, and yet the ſinne of Covetouſneſſe is not mortified; for let there be occaſion, or an opportunity offered, and you ſhall finde this ſinne as quicke and as lively in him as ever it was before; and ſo for Drunkenneſſe, or any other vice in this kinde: when the occaſion is removed, the ſinne may bee removed, and yet not mortified.

Secondly, ſinne may be mortified ſeemingly, when it is not violent, but quiet; that is, when an unruly affection troubles them not, they thinke that now that ſin is mortified; but they are deceived, for it is with ſinne, as with a diſeaſe; A man that is ſicke of a Feaver, ſo long as he is aſleepe he feeles no paine, becauſe ſleepe takes away the ſenſe of it, but when he is awake, then preſently hee feeles his paine afreſh: Even ſo, when ſinne doth awake them out of ſleepe, then they ſhall finde it was not mortified, but they only aſleepe. *Sampſon, Iudg.* 16. ſo long as he was aſleepe in his ſin, thought all was well, and that his ſtrength was not gone; but when hee awakes out of ſleepe, his ſinne awakes, and then with much ſorrow hee findes that his ſinne was not mortified, eſpecially when hee fell into his enemies hands.

2

Simile.

Thirdly, ſinne may ſeeme to be mortified when it is but removed from one ſinne unto another, when it is removed from a leſſe to a greater, or from a greater to a leſſe. As for example, A man may not be ſo covetous as hee was, and thinke with himſelfe that this his ſinne is mortified, when as indeed it is not mortified, but onely removed unto another; for now it may be

3

be hee is growne ambitious, and seekes after honour, and therefore it stands not now with his reputation and credit to be covetous: hereupon hee may grow bountifull, and nevertheleſſe his ſinne of covetouſneſſe be unmortified: And ſo for drunkenneſſe, and ſuch as deſire pleaſure, their mindes and delights may bee changed, and the ſinne of the ſoule bee not yet mortified. Sinne is to the ſoule as diſeaſes are to the body: now we know, that diſeaſes of the body uſually remove from one place to another, or at the leaſt grow from a leſſe to a greater: ſo it is with ſinne in the ſoule, it will remove from one faculty to another.

4 Fourthly, ſin may ſeeme to be mortified when the conſcience is affrighted with the Iudgements of God either preſent upon him, or threatned againſt him: now by the power of reſtraining grace a man may be kept from ſinne; that is, he may ſo bridle his affections, that he may keepe ſinne from the action, he may forſake drunkenneſſe, covetouſneſſe, pride and the like, and yet his ſinne bee not mortified: for here is the difference betweene a man that hath his ſinne mortified, and one that hath not; The firſt is alway carefull that his ſinne come not to action, he is carefull and watchfull over his wayes and heart, as well when the Iudgement is removed, as when hee feeles it: but the other hinders not ſinne longer than the hand of God is upon him; remove that, and then his care is removed.

5 *Simile.* Fifthly, ſinne may ſeeme to be removed and mortified when the ſap and ſtrength of ſinne is dead, that is, when the ſtrength of Nature is ſpent. As the Lamp

goes

goes out when oyle is either not ſupplyed or taken away, and yet the Lampe is ſtill a Lampe, for let oyle be ſupplyed, and fire put unto it, and it will burne; ſo there may be not the action, and yet ſinne is not mortified in the heart: for hee is as well affected to ſinne as ever hee was, onely the ſap and ſtrength of nature is gone: but if oyle were ſupplyed, that is, if ſtrength of nature would but returne, ſin would bee as quicke and vigorous as ever it was.

Sixthly, good Education; when a man is brought up under good parents, or maſters, he may be ſo kept under, that ſinne may ſeeme to bee mortified, but let thoſe be once at their owne ruling, then it wil appeare that ſinne is not mortified in them; that is, that they have not loſt their Swiniſh diſpoſition, only they are kept from fouling of themſelves: As a Swine ſo long as ſhe is kept in a faire meadow cannot foule herſelfe, but if you give her liberty to goe whither ſhee liſt, ſhe will preſently be wallowing in the mire; even ſo, theſe are aſhamed to defile themſelves whileſt they are under good Education; but opportunity being offered, it will ſoone appeare, ſinne is not mortified. 6 *Simile.*

The Uſe of this, breifly, is for Examination unto every one to enter into his owne heart, and examine himſelfe by theſe Rules, whether his ſinne be mortified, or no; and accordingly to judge of himſelfe. *Vſe.*

The ſecond Queſtion is for the comforting of weake Chriſtians: Seeing there is corruption in the heart, how ſhall I know that the luſts and ſtirrings of the heart proceed from a wounded Corruption, or elſe is the Action of an unmortified luſt? *Queſt. 2*

Answ. How to know when lust is mortified.

To this I answer, You shall know them by these Rules:

1 First, you shall know whether the lust in the heart be mortified, and proceed from a wounded heart or no, by the ground of it; that is, if it proceed from the right root, or arise from a deepe humiliation wrought upon the soule, either by the Law, or by the Iudgements of God, whereby the Conscience is awakened to see sinne in its owne nature; and then a raising up of the soule by the apprehension of the love of God in Christ, and out of a love unto God to beginne to mortifie sinne: if the heart in this case doe fight against the Spirit, that is, the lust of the heart, it is because it hath received the deadly wound; but if it be not out of love unto God that thou mortifiest sinne, if thy heart, in this case, have much rebellion in it, whatsoever thou thinkest of thy selfe, sinne is not mortified in thee: Every thing proceeds from some Cause; if the Cause bee good, the Effect must needs bee good likewise: as (for instance) if the Tree bee good, the fruit must be good; but if the Tree be evill, the fruit cannot be good: Let every man therefore examine himselfe upon this ground.

2 Secondly, you shall know it by the generality of it: For Mortification is generall; and as death is unto the members of the body, so is Mortification unto the members of sinne: now you know that the nature of death is to seize upon all the members of the body, it leaves life in none; so, where true Mortification is, it leaves life in no sinne; that is, it takes away the commanding power of sinne: For what is the life of sinne,

ſinne, but the power of ſinne: take away this power, and you take away this life. Therefore it is not ſufficient to mortifie one ſin, but you muſt mortifie all ſins: to which purpoſe the holy Apoſtle here bids them *Mortifie*; when he had exhorted them unto the generall of Mortification, then he ſubjoynes divers particulars, as, Fornication, Uncleanneſſe; of which hereafter, (God aſſiſting) you ſhall heare. Hence then you learne it will not bee ſufficient for you to leave your covetouſneſſe, but you muſt leave your pride, your vaineglory: So alſo when thou haſt ſlaine ſinne in thy underſtanding, thou muſt mortifie it in thy will and affections; ſlay ſinne firſt in thy ſoule, and then ſlay it in the parts of thy body; and ſo examine your ſelves whether you finde this worke of Mortification to be generall:

Thirdly, you ſhall know whether your luſt be mortified by this; Looke if there be an equality betweene the life of Grace, and the death of corruption; that is, if you find grace in meaſure anſwerable unto the meaſure of corruption which is mortified in thee, it is a ſigne thy ſinne is mortified, for as there is a dying unto ſinne, ſo there will be a quickening unto holineſſe; ſeeing the new man will beginne to revive, when the old man beginnes to dye; Grace will grow ſtrong, when Corruption growes weake; and therefore the Apoſtle ſaith, *Grow in Grace, and in the knowledge of our Lord Ieſus Chriſt*, 2 *Pet.* 3.18. As if he ſhould ſay, you ſhall find by this whether the corruption of nature be ſlaine in you, if you *ſtand faſt*, (as in the former *Verſe*) which you cannot do unles grace grow, except there 3

bee a proportion betwixt the life of Grace, and the death of corruption: Therefore examine your ſelves by this, whether you doe finde that you are quickned in Grace, to pray, or heare, which is an excellent ſigne that ſinne is mortified.

Fourthly, you ſhall know whether your luſts are mortified by the continuance of them: For if ſinne be mortified, and have received her deadly wound, it will bee but for the preſent, it will not continue; it may well rage and trouble thee for a time, but it is only now and then by fits, whereas an unmortified luſt ever rageth. It is with ſinne in this caſe, as it is with a man that hath received his deadly wound from his enemy, hee will not preſently flye away, but will rather runne more violently upon him that hath wounded him; yet let him bee never ſo violent, in the middle of the action hee ſinkes downe; when hee thinkes to doe the moſt harme, then hee is the moſt unable, becauſe hee hath received his deadly wound, whereby hee hath loſt the ſtrength and power of nature which otherwiſe might have prevailed: ſo it will bee with ſinne, and with a mortified luſt, it may rage in the heart, and ſeeme to beare ſway and rule over thee as lord, but the power and ſtrength of ſinne is mortified, and ſinkes downe, wanting ability to prevaile: and why? becauſe it hath received its deadly wound: Indeed the moſt honeſt man, and the moſt ſanctified that is, may have luſt in his heart, and this luſt may many times for the preſent be violent: yet though it rage, it cannot rule, it may ſtrive, but it cannot prevaile: therefore you may try your

Simile.

your ſelves by this, whether the corruptions and ſtirrings of your hearts proceed from a mortified luſt, or no.

Now ſeeing Mortification is ſo hard a worke, and yet a worke that of neceſſitie muſt be done: Men alſo be ſo hardly drawne to mortifie their luſts, which they account as a part of themſelves, not to be parted withall; for Nature her ſelfe hath implanted this principle in them, Every man ought to love himſelfe, what then ſhould move any man to mortifie his luſts? Therefore for the better perſwading of men unto this worke, we will lay downe ſome motives to move every man to mortifie his corruptions.

Five Motives to Mortification.

The firſt motive to move all men to mortifie ſinne, is, Becauſe *there is no pleaſure in ſinne:* Sinne cannot content the ſoule; for this is the nature of ſinne, the further a man goes on in ſinne, the further he goes on in ſorrow, for in every degree of ſin there is a degree of ſorrow: As on the contrary, unto every degree of grace, there is a degree of joy: I ſay, the more thou getteſt of grace and holineſſe, of Faith and Regeneration, the more peace of Conſcience and ſpirituall joy thou getteſt; for, grace, as naturally produceth joy, as ſinne ſorrow. Now if men did but conſider this, that is, if they had any ſpirituall underſtanding to know that degrees of ſinne did bring degrees of ſorrow, they would not ſo run unto ſinne as they doe.

I *Motive.*

But they will object unto me, You are deceived, for there is pleaſure in ſinne: we have found pleaſure in ſinne, and what will you perſwade us againſt our knowledge? Have wee not reaſon to diſtinguiſh be-

Object.

twixt things which we know are of a contrary nature? Will you perſwade men that honey is not ſweete, who have taſted of it? If you ſhould bring a thouſand arguments, they will not prevaile: even ſo we have felt ſweetneſſe in ſinne, therefore we cannot be perſwaded to the contrary.

Anſwer. To this I anſwer, That the pleaſure that is in ſinne, (if there be any pleaſure) is no true ſolid pleaſure, but a ſicke pleaſure; ſuch a pleaſure as a man that is ſicke of a Feaver hath, a pleaſure to drinke; not becauſe he hath a love to drinke exceſſively, but becauſe it is pleaſing to his diſeaſe: even ſo, when men finde pleaſure in ſinne, it is not becauſe it is true pleaſure, but becauſe it ſuits with their diſeaſe; that is, with their ſinne. Now that this is no true pleaſure, appeares, becauſe that which gives true content unto the ſoule is Grace, which ever is accompanied with Faith in Chriſt; and this works that *peace* in the ſoule *which paſſeth all underſtanding, Phil.* 4.7. whereas ſinne makes not peace but warre in the ſoule; and where there is warre in the ſoule, that is, where the faculties of the ſoule are in a combuſtion amongſt themſelves, there can bee no pleaſure. A man that is ſicke of a dropſie may have pleaſure to drinke, but his pleaſure depends upon his diſeaſe; if the diſeaſe were removed, the pleaſure would ceaſe.

Simile.

2 *Motive.* The ſecond Motive, is, Becauſe *when men goe about to ſatisfie their luſts, they goe about an endleſſe worke:* Now men in outward things would not ſet themſelves about a work if they did but know before that it would be endleſſe; that is, that they could never finiſh it; for

for every one loves to goe about things of a finite nature, which may be accompliſhed: even ſo, if men did but know the nature of ſinne, they would not give themſelves to ſatisfie their luſts, becauſe they goe about a worke that is endleſſe: for the nature of ſinne is like the Horſeleech which the Wiſe-man ſpeakes of, *Prov.* 30. 15. that the more it is given, the more it craves, but is never ſatisfied; ſo the more you ſeeke to ſatisfie ſin, the more it deſires; like the fire, the more you caſt into it, the more it burnes: but if you will quench it, then detract from it; ſo, if thou wouldeſt have ſinne to dye, then detract from thy pleaſure, from thy covetouſneſſe, from thy pride. A man that is ſicke of a Feaver, if you would not increaſe his heate, then keepe him from cold drinke, and other things that are contrary to it; but if you doe ſatisfie the diſeaſe in theſe things, you doe increaſe it: ſo, if you would not goe about an endleſſe worke, give your luſts a peremtory deniall, pleaſe not ſinne; for if you doe, you will diſpleaſe God: let this therefore move men to mortifie their luſts.

The third Motive to move all men to mortifie ſin, is, becauſe of *the great danger it brings a man unto*; it makes a man liable unto all the judgements of God, it takes Gods ſpeciall protection from a man, it fils the heart full of ſlaviſh feare; it is like a quagmire which may ſeeme to be firme and ſolid, but being once in it, the more you ſtrive to get out, the greater danger you are in: Like a bird that is taken with a gin, the more ſhee ſeekes to eſcape, the faſter ſhee is holden by it; ſo it is with ſinne, it carrieth a faire ſhew, it will pretend

3 *Motive.*

Simile.

tend much good, but take heed of falling into it, for if you be once in it, it will be a hard matter to escape. The Understanding is the Porter of the soule, so long as there is spirituall life in the soule, the rest of the faculties doe partake of it, and so the whole is preserved; now sinne blinds the understanding, and when the understanding is mis-informed, it mis-informes the will and affections; that is, it breeds a disorder in the soule: and when once there is a disorder in the soule: and among the faculties, then the meanes of grace becomes unprofitable: To this effect the Apostle saith, They became *blinde in their understanding*, and then they fell into noysome lusts, giving themselves unto a customary sinning, they became blinde in their understandings; that is, it put out their eyes, it made them blinde as beetles; and when a man is blinde, he will run upon any danger, because he sees it not: even so, when sinne hath put out the eye of the minde, the soule is in marvellous great danger of falling irrecoverably: therefore let this move men to mortifie sinne.

4 *Motive.* The fourth Motive to move all men to mortifie sinne, is, Because *sinne will deceive men*. Now there is no man that would willingly be couzened, every man would be plainely dealt withall; therefore if men did but know this, that if they gave way unto their lusts, they would befoole them, surely men would not bee so easily led away by them. But men will not beleeve this, they cannot conceive how there should be such deceit in sinne, seeing they are of so neere a conjunction, as to be a part of themselves: and therefore I will

shew

ſhew you how ſinne doth couzen them, and that in theſe particulars:

How ſinne coozens. 1

First, it makes a man a foole, by blinding the underſtanding: and when he is thus blinded, he is led away to the committing of every ſinne: and therefore it is ſaid, 1 *Pet.* 1. 14. *Not faſhioning your ſelves according to the former luſts in your ignorance*; that is, before you were inlightned, your luſts had made you fooles by taking away your underſtandings, and putting out the eye of your mindes, but now faſhion not your ſelves, ſuffer not ſinne to blinde you againe, ſeeing you now ſee. 1 Pet. 1. 14.

2

Secondly, it doth cozen you by making large promiſes: if thou wilt be a wanton perſon, it will promiſe thee much pleaſure; if ambitious, much honor; if covetous, much riches: nay, if thou wilt be ſecure, careleſſe, and remiſſe for ſpirituall things, as grace, and juſtification, and remiſſion of ſinnes, it will make thee as large a proffer as the divell ſometime made unto Chriſt, *Matth.* 4. 4. *All theſe things will I give thee, if thou wilt fall downe and worſhip me.* So, it may be he will promiſe thee ſalvation and life everlaſting, but he will deceive thee, for it is none of his to beſtow; if he give thee any thing, it ſhall be that which he promiſed not, and that is, in the end, horror of conſcience and deſtruction. Mat. 4. 4.

3

Thirdly, by promiſing to depart whenſoever thou wilt have it: Oh, ſaith ſinne, but give me entertainement for this once, be but a little covetous, a little proud or ambitious, and I will depart whenſoever thou wilt have me: But give way unto ſin in this caſe,

and thou ſhalt find it will deceive thee; for ſin hardens the heart; duls the ſenſes, and makes dead the conſcience, ſo that now it will not be an eaſie matter to diſpoſſeſſe ſin when it hath taken poſſeſſion of the ſoule. It is not good to let a theefe enter into the houſe upon ſuch conditions, therefore the Apoſtle ſaith, *Heb. 3.23. Take heed leſt any of you be hardened through the deceitfulneſſe of ſinne*; that is, ſinne will promiſe you this and that, but beleeve it not, it will deceive you.

Heb. 3.13.

Fourthly, in the end when we thinke it ſhould be our friend, it will be our greateſt enemy: for inſtead of life, it will give us death; it will witneſſe againſt us, that we are worthy of death, becauſe we have neglected the meanes of grace, neglected to heare, to pray, and to confer; and what was the cauſe of this remiſſneſſe but ſinne, and yet it accuſeth us of what it ſelfe was the cauſe. Now what greater enemy can a man poſsibly have than hee that ſhall provoke him to a wicked fact, and then after accuſe him for it: therefore let this moue men to mortifie their luſts.

Motive. The fifth Motive to move all men to hate ſinne, is, Becauſe *it makes us Rebels againſt God*; and who would bee a Rebell, and Traytour againſt God and Chriſt, who was the cauſe of his being? The Apoſtle ſaith, *Being ſervants unto ſinne, wee become ſervants of unrighteouſneſſe, Rom. 6.19.* that is, if wee ſuffer ſinne to reigne in us, then we become ſervants of unrighteouſneſſe, Rebels unto God, and enemies unto Chriſt, who love righteouſneſſe: now he that is a friend unto God, loves that which God loves, and hates that which God hates; but he that is not, loves the contrary,

Rom. 6.19.

trary, for unrighteouſneſſe is contrary to God, and he that loves it, is a rebell againſt God: Every luſt hath the ſeed of rebellion in it, and as it increaſeth, ſo rebellion increaſeth: therefore let this move men to mortifie ſinne.

Motive. The ſixth Motive to move men to mortifie ſinne, is, Becauſe *ſinne will make us ſlaves to Satan:* The Apoſtle ſaith, That *to whomſoever you yeeld your ſelves ſervants to obey, his ſervants you are to whom you obey,* Rom. 6.16. that is, if you doe not mortifie your luſts, you will be ſlaves to your luſts, they will beare rule over you; and miſerable will be your captivity under ſuch a treacherous lord as ſinne is: therefore if you would have Chriſt to be your Lord and Maſter, if you would be free from the ſlavery of Satan, then fall a ſlaying of your luſts, otherwiſe you cannot bee the ſervants of God: let this move men alſo to mortifie ſinne. Rom. 6.16.

Vſe 1. Now to make ſome uſe of it to our ſelves: The firſt conſectary or uſe ſtands thus; Seeing the Apoſtle ſaith, *If you be riſen with Chriſt, then mortifie your earthly members,* therefore Mortification is a ſigne whereby you may trie your ſelves whether you belong unto God or no: if you be riſen with Chriſt, that is, if the life of grace be in you, it will not be idle, but it will be imployed in the ſlaying of ſinne. Now if Mortification be not in you, you can then claime no intereſt in Chriſt, or in his promiſes; for he that findes not Mortification wrought in him, hee hath neither intereſt unto Chriſt, nor to any thing that appertaines unto Chriſt: and ſeeing this is ſo, let us be taught by it, that every one ſhould enter into examination of his owne

heart, to finde out the truth of this grace of Mortification, especially before he come unto the Sacrament; for if wee finde not Mortification wrought in us, wee have no right to partake of the outward signes.

Vse. 2. The second Use or Consectary, is, That seeing the Apostle saith, *Mortifie*; hereby ascribing some power unto the *Colossians* to mortifie their Corruptions; as if hee should say, You professe your selves to bee risen with Christ, then let that life which you have received, slay your corruptions. Hence we note, that there was and is in every regenerate man, a certaine free will to doe good. Now when we speake of free will, I doe not meane that Free-will which is in controversie now adayes, as though there were such a thing inherent in us; but this which I speake of, is that freedome of will that is wrought in us after Regeneration; that is, when a man is once begotten againe, there is a new life and power put into him, whereby hee is able to doe more than hee could possibly doe by nature: and therefore the Apostle saith unto *Timothy*, *Stirre up the grace that is in thee*, 2 *Tim.* 1. 6. that is, thou hast given thee the gift of instruction, the life of grace is in thee, therefore stirre it up, set it on worke, use the power of grace to doe good: which shewes that there is a certaine power in the regenerate man to doe good: for although by nature we are dead, yet grace puts life into us; As it is with fire, if there bee but a sparke, by blowing, in time it will come to a flame; so where there is but a sparke of the fire of grace in the heart, the spirit doth so accompany it that in time it is quickned up unto every Christian duty.

2 Tim. 1. 16

Simile.

But

Object. But you will say unto me, Wherein is the Regenerate man able to doe more than another man, or more than he could doe?

Answ.1. To this I answer, that the Regenerate man is able to doe more than hee could doe, in these two Particulars:

1 The power of a Regenerate man. First, he is able to performe any duty, or any thing God commands, according to the proportion of Grace that he hath received; but if the duty or thing exceed the Grace that he hath received, then hee is to pray for an extraordinary helpe of the Spirit: but he could not doe this before, neither is it in the power of an unregenerate man to doe it.

2 Secondly, he is able to resist any temptation or sin, if it be not greater, or above the measure of grace that he hath received; if it be a temptation of distrust, or impatiency, or presumption, if it exceed not the measure of Grace that he hath received, he is able to put it to flight; but if it doe exceed, then he is to pray for an extraordinary helpe of the Spirit: now the unregenerate man hath no power to resist sinne or temptation in this case.

Object.2 But you will say again, that there is no such power in the regenerate man, for the Apostle saith, *Gal.*5.17. *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that you cannot doe the things that you would.*

Answ.2. To this I answer; It is true, that in the most sanctified man that is, there is corruption, and this corruption will fight against the spirit, and may sometimes hinder good; but it is then when it exceeds the mea-

ſure of Grace hee hath received, neither is it alway prevailing in this kinde, for when it exceeds not the grace, the ſpirit overcomes it: neither doth it alwaies continue; it may be in the heart, but it cannot reigne in the heart; it may be in the heart, as a Theefe in a houſe, not to have reſidence and a dwelling place, but for a night and bee gone; ſo this luſt in the heart of a Regenerate man dwels not there; that is, it doth not alwayes hinder him from good, but for a time, and then departs: but it is not thus with an unregenerate man, ſinne takes poſſeſſion and keepes poſſeſſion of his heart.

Vſe 3.

The third conſectary or uſe ſtands thus; ſeeing the Apoſtle ſaith, *Mortifie*; that is, doe not onely abſtaine from the outward actions of ſin, but from the thought of the heart; for Mortification is a ſlaying of the evill diſpoſition of the heart, aſwell as the ſlaying of the actions of the body; Mortification is firſt inward, and then outward: Hence we gather this point, That it is not ſufficient for a man to abſtaine from the actions of ſinne, but he muſt abſtaine from ſinne in his heart, if he would prove his Mortification to be true: 2 *Pet.* 2.14. the Apoſtle ſaith, that their *Eyes were full of adultery*: Now luſt is not in the eye, but in the heart: but by this he ſhewes, that it is the fulneſſe of ſinne in the heart, that fils the eyes; therefore looke unto the heart, for the actions are but the branches, but the root is in the heart; that is, whatſoever evill action is in the hand, it hath its firſt breeding in the heart; if therefore you would remove the Effect, you muſt firſt remove the Cauſe: now the Cauſe if it bring forth

It is not enough to abſtaine from ſin in the action, but it muſt be in the heart.

forth an evill Effect, is the greater evill; as the Cauſe of good is greater than the Effect it produceth: even ſo the ſin of the heart, becauſe it is the Cauſe of evill actions, is greater than the evill that it produceth. Then thinke not with your ſelves, that if you abſtain from the outward groſſe actions of ſin, that ſin is mortified in you; but goe firſt unto the Cauſe and ſee whether that evill diſpoſition of the heart be mortified, whether there bee wrought in you a new diſpoſition to good, and a withering of all inordinate affections.

Object. But you will ſay unto me, Our Saviour ſaith, that *Every man ſhall bee judged by his workes:* and the Apoſtle ſaith, that *Every man ſhall receive according to the workes done in the body:* by which it appeares, that a man ſhall not be judged by the thoughts of his heart, but by his actions.

Anſwer. To this I anſwer; It is true, that men ſhall bee judged by their workes, becauſe actions declare either that good that is in the heart, or the evill that is in the heart; ſo that he will judge the heart firſt as the Cauſe, and then the actions as the Effects. *Rom.* 8. 27. it is ſaid, *He that ſearcheth the heart knoweth the mind of the ſpirit:* ſo it is as true, that he knowes the minde of the fleſh; that is, the actions of the unregenerate part. Now as the ſap is greater in the root than in the branches, ſo the greater ſinne is in the heart, and therefore it ſhall receive greater puniſhment. Therefore if the root be not purged, notwithſtanding thou abſtaine from the outward actions, thou haſt not as yet mortified ſinne, becauſe thy heart is impure; and ſeeing God will judge us by our hearts, if we have any care of our ſalvati-

vation, let us labour to cut off the buds of ſinne that ſpring from the heart.

Vſe 4. The fourth Conſectary, or Uſe, ſtands thus; ſeeing the Apoſtle exhorts the *Coloſſians* to mortifie their luſts, who had ſet upon this worke already: hence we note this point, That no man is ſo holy or ſanctified, but he had need ſtill to be exhorted to Mortification: For howſoever it be true, that in the Regenerate, ſin hath received a deadly wound, yet it is not ſo killed but there is ſtill ſap in the root, from whence ſprings many branches; and therefore had need of continuall Mortification, becauſe the fleſh will ſtill luſt againſt the ſpirit; and although there is ſuch corruption in them, yet are they not under the power of it, neither doth it beare rule in them: let them therefore that have not ſet upon this worke of Mortification, now beginne to mortifie their luſt; and let all thoſe that have already begunne, continue in this worke. Thus much for the Uſes.

No man ſo holy but needs Mortification.

Luſt

But you will ſay unto mee, How ſhall wee attaine this worke of Mortification? and therefore here will I lay downe ſome meanes how a man may come to this worke of Mortification.

Meanes how to come to Mortification.

The firſt meanes is to endevour to get a willing heart to have your ſinnes mortified; that is, a holy diſlike, and a holy loathing of them, with a deſire of the contrary grace: if men did but ſee what an excellent eſtate Regeneration is, it would breed in them a holy deſire of Mortification; therefore our Saviour ſaith, when his Diſciples came to him and complained of the weakeneſſe of their Faith, *Mat.* 17. *If ye have*

Meanes to get a willing heart.

Faith

Faith as a graine of Muſtard-ſeed, yee ſhall ſay unto this mountaine, Remove, and it ſhall be removed. By ſetting forth the excellency of Faith, he take paines to worke in them a deſire of it; even ſo, if a man once can get a deſire but to have his ſin mortified, hee will preſently have it; for Chriſt hath promiſed it, *Matth.* 5.9. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied*; that is, they which hunger in generall for any part of righteouſneſſe, they ſhall bee filled: therefore if we can come but to hunger, eſpecially for Mortification, which is the principall part of righteouſneſſe; I ſay, if we can but come unto God in truth with a willing heart, and deſire it, we ſhall be ſure to have it: for beſides his promiſe, we have him inviting of us to this worke; *Matth.* 11.28. *Come unto me all yee that are weary and heavy laden, and I will eaſe you:* Now what will he eaſe them of, the guilt? no, (though it be not excluded) but principally of the commanding power of ſinne; that hee may not onely bee free from the guilt of ſinne, but from the power of ſinne, that he may have his ſinne mortified and ſubdued. Now what elſe is the reaſon that men have not their ſinnes mortified, and that there is ſuch a complaint of unmortified luſts and affections, but becauſe they come not with a willing heart: their hearts are unſtable, they are willing and unwilling; willing to leave ſin, that they may be freed from the guilt: unwilling to leave the pleaſure they have in ſinne: therefore, ſaith one, I prayed often to have my ſinnes forgiven, and mortified, and yet I feared the Lord would heare my prayers: ſo it is with many in this caſe, they pray for *Auguſt.*

Mortification, but it is but verball, it comes not from the heart; that is, from a willing minde: therefore if thou wouldest have thy sinne mortified, labour to get a willing heart.

2 Meanes, to take paines about it.

The second meanes, if you would have your sinnes mortified, is this, You must take paines; Mortification is painefull and laborious, and yet pleasant withall; it will not bee done by idlenesse, a slothfull man will never mortifie sinne, for indeed it is a worke that desires labour: every thing that is of great worth, if it may be attained by industry, deserves labour; that is, the excellency of it challengeth it of men: even so, the excellency and preciousnesse of this worke of Mortification, because it is a thing of much worth, deserves labour at our hands: The knowledge of every Art requireth labour and industry, and the greater mysterie that is infolded in the Science, the greater labour it requireth: even so, Mortification requireth much paines, for it discovereth unto us a great mysterie, the mysterie of sinne, and the baseneſſe of our nature, and also the excellencies that are in Christ, both of justification and remission of sinnes. And this necessarily flowes from the former; for if there be a willing mind in a man to mortifie sinne, then certainely he will take any paines that he may attaine unto it, as the Apostle saith, 1 *Cor.* 9. 26. *I runne not in vaine, as one that beates the ayre*: that is, I take paines, but it is not in vaine; I take no more paines than I must needs, for if I did take lesse, I could not come unto that I am at. The lesse labour that any man takes in the Mortification of sinne, the more will sinne increase; and the more it increaseth,

Simile.

ſeth, the more worke it maketh a man have to mortifie it: therefore it ſtands men upon to take paines with their corruptions in time, that ſo they may prevent greater labour: and this meets with the errors of certaine men.

1 Errours of men about Mortification.

First, thoſe that thinke that all ſinnes have the like proportion of labour in mortifying; they thinke that a man may take no more paines for the mortifying of one ſinne, than another; but theſe men are deceived, for all ſins are not alike in a man, but ſome are more, ſome are leſſe violent; and accordingly, Mortification muſt be anſwerable unto the ſinne. It is with Mortification in this caſe, as it is with phyſicke in diſeaſes; all diſeaſes require not the ſame phyſicke, for ſome diſeaſes muſt be purged with bitter pils, others not with the like ſharpeneſſe: againe, ſome phyſicke is for weakning, others for reſtoring the ſtrength: even ſo there are ſome ſins, like the divell which our Saviour ſpeaks of, that cannot be *caſt out but by faſting and prayer*: that is, they cannot bee mortified without much paines; for if it be a heart-ſinne, that is, a ſinne that is deere unto thee, a beloved boſome ſinne, (as all men are marvellous ſubject to love ſome ſinne above another) there muſt be, for the Mortification of this, a greater labour taken than for a leſſe corruption: theſe are called in Scripture, the *right eye*, and the *right hand*; and as men are very loth to part with theſe members of the body, even ſo are they loth to part with their beloved ſinnes which are deere unto them.

Simile.

2

The ſecond error, is of thoſe that think if they have once mortified their ſins, it is ſufficient, they need not

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Simile.

2

The second error, is of those that think if they have once mortified their sins, it is sufficient, they need not

care for any more, they have now done with this worke. But these men are deceived, for they must know that the worke of Mortification is a continuall worke, because the heart is not so mortified, but there is still sinfull corruption in it; so that if there be not a continuall worke of Mortification, it will prove filthy. The heart of man is like the ballast of a ship that leakes, though thou pumpe never so fast, yet still there is worke: even so, the heart is a fountaine of all manner of uncleannesse, there is much wickednesse in it, therefore wee had need pray for a fountaine of spirituall light; that is, of sanctification, that wee may not be drowned in our corruption: Or, it is like a brazen Candlesticke, which although it be made marvellous cleane, yet it will presently soyle, and gather filth; so it is with the heart of man, if this worke of Mortification doe not continue, it will soyle and grow filthy.

Simile.

Simile.

The fruitlesse paine of the Papists in this poynt.

Now in this worke of Mortification, the Papists seeme to take great pains for the mortifying of sinne; and indeed they might seeme to us to bee the onely men that take paines for this grace, if we did not meet with that clause, *Col.* 2. 23. where the Apostle saith, that this afflicting of the body is but formall, *will-worship*; they prescribe for the disease a quite contrary medicine; for as the disease is inward, so the medicine must be inward: Now Mortification is a turning of the heart, a change of the heart, a labour of the heart, but whipping and beating of the body is but as it were the applying of the plaister it selfe; for an outward plaister cannot possibly cure an inward disease; that is, a disease of the soule; but if the disease be inward

then

then the cure must bee wrought inwardly by the Spirit. Notwithstanding, I confesse there are outward meanes to be used, which may much further the worke of Mortification, but yet we must take heed of deceit that may be in them, that wee doe not ascribe the worke unto them; for if wee doe, they will become snares unto us; and therefore to prevent all danger of deceit from thee, I will here set them downe.

The outward meanes which further Mortification.

The first outward meanes, is, *A moderate use of lawfull things*; that is, when men use lawfull things in a lawfull manner; as a moderation in dyet, in clothes, in recreations, and pleasures, a moderate use of a lawfull calling, and many more which may be meanes to further this Worke; but yet wee must take heed of excesse in these lawfull things; that is, wee must take heed that wee doe not goe to the utmost of them; for if wee doe, it is a thousand to one wee shall exceed. As for example, It is lawfull for a man to eate, and to drinke, and to use the Creatures of God for his nourishment; and it is lawfull for a man to cloathe his body, and use Recreations so farre forth as they may serve for the good of his body; but if hee use these inordinately, that is, if hee eate to surfet, and drinke to be drunken, and use his pleasure to satisfie his lusts by neglecting his place and Calling, they are so farre from being Meanes of Mortification, that they become utter enemies unto the Worke: therefore if you would have this outward meanes an helpe to Mortification, that is, if you would have them to bridle Nature, then looke that you use lawfull things moderately.

First, moderation in lawfull things.

Excesse in lawfull things is dangerous

The second outward meanes, vowes and promises.

The second outward meanes are *Vowes and Promises*, and these in themselves simply are good, and may bee a good meanes to Mortification; for they are as an Obligation to binde a man from the doing of such or such a thing; for so the proper signification of a Vow is, to binde a man, as it were, to his good behaviour, alwayes provided, that it bee of indifferent things: that is, of things that bee lawfull, else Vowes binde not a man to the doing of that which is evill: now if it be made in things lawfull, and to this end, for the brideling of our evill disposition of nature, that we will not doe this or that thing, or if we finde our nature more subject to fall, and more inclined unto one sinne than another, or more addicted unto some pleasure than another, to make a Vow in this case, it may bee a meanes to bridle our affection in this thing. But here wee must take heed, that wee make them not of absolute necessity, by ascribing any divine power to them whereby they are able to effect it, but to esteeme them things of indifferency, which may either bee made or not made, or else they become a snare unto us: Againe, if thou makest a Vow in this case, that thou wilt not doe such a thing, or such a thing; if it be for matter of good to thy soule, make conscience of it, take heed thou breake not thy Vow with God in this case; for as this tyes thee in a double bond, so the breach of it becomes a double sinne:

Vowes when lawfull.

How to be esteemed of and made.

3 Againe, take heed that thy Vow be not perpetuall, for then it will bee so farre from being a meanes of thy good, that it will be a snare unto evill; for when men make perpetuall vowes, at last they become a burden, and

and men love not to beare burdens: Therefore, if you make a vow, make it but for a time; that is, make it ſo that you may renew it often, either weekely, or monethly, or according as you ſee neceſſity require; ſo that when time is expired, you may either renew them, or let them ceaſe. Now if you obſerve this in the making of your vowes, it may be another meanes unto this Worke, otherwiſe it will be a ſnare.

The third outward meanes, is, *The avoiding of all occaſions to ſinne:* When a man avoids either the company of ſuch men as formerly were a meanes to provoke him to ſinne, or the doing of ſuch actions as may provoke luſt or ſinne in this kinde, or places that are infectious this way; this will be a meanes to mortification. And this we find was that command which God laid upon every *Nazarite, Numb.* 6. 4. they muſt not onely abſtaine from ſtrong drinke, but alſo they muſt caſt out the huskes of the Grapes, leſt they be an occaſion of the breach of their vow: So in *Exod.* 12. 15. the children of Iſrael were not onely commanded to abſtaine from the eating of unleavened bread, but it muſt bee put out of their houſes, leſt the having of it in their houſes ſhould bee an occaſion to make them to breake the Commandement: Thus wee ſee that the avoiding of the occaſion of ſinne, will bee a meanes to keepe us from ſinne.

The third outward meanes, Avoyding occaſion to ſinne.

But ſome will ſay, I am ſtrong enough, I need not have ſuch a care to avoid the occaſions of ſinne: it is true, it is for Babes, and ſuch as are weake Chriſtians, to abſtaine from ſuch and ſuch occaſions; but as for me that have beene a Profeſſor a long time, and have ſuch

Object.

such a strength and measure of faith, I need not much to stand upon these termes.

Answ. To this I answer, that this is mens weakenesse thus to object, for this want of feare ariseth from the want of spirituall strength; for this is the nature of spirituall strength in a man when hee feares sinne and the occasions of sinne, the more he feares in this case, the stronger he is; and the lesse he feares, the weaker he is; the lesse spirituall strength hee hath, whatsoever hee may seeme to have: therefore, doest thou finde want of spirituall feare in thee, then thou maist justly feare thine estate; for if thou hast true Grace in thee, it will be so farre from making of thee careless, that it will make a double hedge and ditch about thy soule. Againe, know that all the strength thou boasts of, is but habituall grace, and what is habituall grace but a creature; and in relying upon it, *thou makest flesh thine arme*; that is, thou putteſt more trust and confidence in a creature, than in God, which is a horrible sinne, and flat Idolatry: therefore you see this is mens weakenesse thus to object.

The fourth outward meanes, Fasting and Prayer

The fourth outward meanes is, *Fasting and Prayer*, though abused by the Papists, yet very necessary, and a good outward meanes to Mortification, being used lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it downe, a brideling of Nature, and a kinde of mortifying of the body? and what is Prayer, but a praying or begging of grace, or for the preservation of grace, and power against corruptions? These two things are very commendable, and much used in the Primitive Church; for the Apostle saith,

Let

Let Fasting and Prayer bee made for all the Churches: which if it had not been necessary, he would not have commended it unto the Church. And I see no reason why it should be so much neglected amongst us, especially at this time, in regard of the affliction of the Church abroad, whose necessitie requireth it; and also being a thing so acceptable to God, and commendable in the Church, I would it were in greater favour and request amongst us.

The third meanes, if you would have your sinnes mortified, is To labour to get the assistance of the Spirit; for this must of necessitie follow, or else the other two will nothing availe us; for what will it availe us though we have a willing heart to part with sinne, and what though we take paines in the mortifying of our lusts, if the Spirit doe not accompany us, all is nothing worth; therefore if thou wouldest have this worke effectually done, thou must get the Spirit. 3 Meanes, The assistance of the Spirit.

But this may seeme a strange thing, a thing of impossibilitie to get the Spirit; for you will say, How is it in our power to get the Spirit? How can we cause the Spirit to come from heaven into our hearts, seeing our Saviour saith, *Iohn* 3.8. *That the wind bloweth where it lusteth*; that is, the Spirit worketh where it listeth: now if the Spirit bee the agent and worker of every grace, then how is it in our power to get him? *Object.*

To this I answer, howsoever I grant that the Spirit is the agent and worker of every grace, yet I say, there may be such meanes used by us, whereby we may obtaine the Spirit; and therefore the Apostle saith, *Rom.*8.13. *If you live after the flesh, you shall dye, but if* *Answ.*

you mortifie the deeds of the flesh you shall live: which must be done by the Spirit; for the Apostle makes us the Agents, and the Spirit the Instrument; whereby he shewes us thus much, That it is possible not onely to get the Spirit, but also have the worke of the Spirit ascribed unto us.

How the Spirit may be won or lost.

Now as there is a meanes to get the Spirit, so also there is a meanes to hinder the Spirit; so that the Spirit may be won or lost, either by the doing or the not doing of these three things.

1

* First, if thou wouldest have the Spirit, then thou must know the Spirit; that is, so to know him as to give him the glory of the worke of every grace: for how shall we give the Spirit the glory of every grace if we know not the Spirit? And therefore our Saviour makes the want of the knowledge of the Spirit the reason that men doe not receive the Spirit: *Ioh.* 14.17. *I will send unto you the Comforter, whom the world cannot receive, because they know him not:* that is, the world knoweth not the pretiousnesse of the Spirit, therefore they lightly esteeme of him; but you know him, and the excellency of him, therefore you highly esteeme of him: The first meanes then to have the Spirit, is, Labour to know the Spirit, that you may give him the glory of every grace.

2

Secondly, if thou wouldest have the Spirit, then take heed that thou nether resist the Spirit, nor grieve nor quench it.

resist

How the Spirit is resisted.

First, take heed thou *resist* not the Spirit; now a man is said to resist the Spirit, when against the light of nature and grace he resisteth the truth; that is, when

by

by arguments, and reaſons and ocular demonſtrations laid before him, whereby he is convict of the truth of them, yet knowing that they are truth, hee will notwithſtanding ſet downe his reſolution that he will not doe it; this is to reſiſt the Spirit: Of this reſiſting of the Spirit wee read in *Acts* 6.10. compared with *Acts* 7.51. it is ſaid of *Stephen*, that *they were not able to reſiſt the Wiſedome, and the Spirit by which he ſpake*; that is, hee overthrew them by argument and reaſon, and they were convinced in their Conſciences of the truth: and yet for all this it is ſaid, *Acts* 7.51. *Ye have alwaies reſiſted the Spirit; as your fathers have done, ſo doe yee*: that is, howſoever ye were convict in your Conſciences of the truth of this Doctrine which I deliver, yet you have ſet downe your reſolution that you will not obey. Now this is a grievous ſinne; for ſins againſt God and Chriſt ſhall be forgiven, they are capable of pardon, but the reſiſting of the Spirit, that is, ſinning againſt the Light of the Spirit, is deſperate and dangerous.

Acts 6.10. & 7.51.

Secondly, what is meant by grieving of the Spirit? Now a man is ſaid to *grieve* the Spirit when hee commits any thing that makes the Spirit to loath the ſoule; and therefore the Apoſtle ſaith, *Grieve not the Spirit, Epheſ.* 4.30. that is, by foule ſpeeches and rotten communication; for the Apoſtle in the former Verſe had exhorted them from naughty ſpeeches, *Let* (ſaith hee) *no evill Communication proceed out of your mouthes*, and then preſently adjoynes, *and grieve not the Spirit*: for if you giue your ſelves to corrupt Communication and rotten ſpeeches, you will grieve the

How the Spirit is grieved.

Spirit, it will be a meanes of the Spirits departure: the Spirit is a cleane Spirit, and he loves a cleane habitation, a heart that hath purged it selfe of these corruptions. Therefore when you heare a man that hath rotten speeches in his mouth, say, that man grieves the Spirit; for there is nothing so odious and contrary to men, as these are to the Spirit; and therefore if you would keepe the Spirit, then let your words be gracious, *powdred with salt*; that is with the grace of the Spirit proceeding from a sanctified heart: and as speeches, so all evill actions, in like manner, grieve the heart.

How the Spirit is quenched.

Thirdly, what is meant by quenching of the Spirit? A man is said to *quench* the Spirit, when there is a careleſneſſe in the using of the meanes of grace whereby the Spirit is increased; that is, when men grow carcles and remisse in the duties of Religion, either in hearing, reading, praying, or meditating. Againe, when a man doth not cherish every good motion of the Spirit in his heart, either to pray, or to heare, &c. but lets them lye without practice, this is a quenching of the Spirit: therefore the Apostle saith, 2 *Thes.* 5. 19. *Quench not the Spirit*; that is, by a neglect of the meanes.

1

2

Thirdly, if you would get the Spirit, you must use prayer; for prayer is a speciall meanes to get the Spirit; and it is the same meanes that Christ used, when hee would have the holy Ghost for his Disciples hee prayed for him, as you may see, *Ioh.* 14. 14. *I will pray the Father, and he will send the Comforter unto you*; that is, the holy Ghost; for he can comfort indeed, and he is the true Comforter; and indeed there is no true comfort but what the Spirit brings into the heart. Now that the

the Spirit may be obtained by prayer, is proved *Luk.* 11.13. where our Saviour makes it plaine by way of oppolition to earthly parents; *For* (ſaith hee) *if your earthly parents can give good things unto their children, then how much more will your heavenly Father give the holy Ghoſt unto them that aske Him:* Therefore if thou wouldeſt draw the holy Ghoſt into thy heart, then pray for Him; Prayer is a prevailing thing with God, it is reſtleſſe, and pleaſing unto God, it will have no deniall; and to this purpoſe, ſaith God to *Moſes*, *Wherefore doeſt thou trouble me?* that is, wherefore art thou ſo reſtleſſe with me that thou wilt have no deniall till I grant thee thy deſire? ſo then if you will prevaile with God by praier, you may obtaine the Spirit. Luk. 11.13.

The fourth meanes, if you would have your ſinnes mortified is, To walke in the Spirit; that is, you muſt doe the actions of the new man; and therefore the Apoſtle ſaith, *Gal.* 5.16. *Walke in the Spirit.* Now here by the Spirit is not meant the holy Ghoſt, but the Regenerate part of man; that is, the new man, whoſe actions are the duties of holineſſe, as Prayer, hearing the Word, receiving the Sacraments, workes of Charity, either to the Church in generall, or to any particular member of it; and there muſt not onely be a bare performing of them, for ſo an hypocrite may doe, but there muſt bee a delight in them; that is, it muſt rejoyce the ſoule when any opportunity is offered whereby any holy duty may bee performed. But on the contrary, when we grow remiſſe in Prayer, or in any other duty, the devill takes an occaſion by this to force us to ſome ſin; hereupon we preſently yeeld, 4 Meanes, to walke in the Spirit.

Simile. becauſe wee want ſtrength of Grace, which by the neglect of that duty we are weake in. We know ſome phyſicke is for reſtoring, as well as for weakening, thereby to preſerve the ſtrength of the body; now this walking in the actions of the new man, is to preſerve the ſtrength of the ſoule, it preſerves ſpirituall life in a man, it enables him to fight againſt Corruption, and luſts; for what is that which weakens the ſoule, but the actions of the old man? Therefore if you would mortifie your luſts, you muſt walke in the Spirit.

5 Meanes, Faith. Acts 15.9. The fifth meanes, if you would mortifie your luſts, is this, You muſt get Faith: ſo ſaith the Apoſtle, *Acts 15.9. Faith purifieth the heart*; that is, it ſlayeth the corruption of the heart, it mortifies every inordinate deſire of the heart, it purgeth out the filthineſſe of our nature, it makes it a new heart in quality; that is, it makes it fit to receive grace, and who would not have a heart thus fitted to good? Againe, It is ſaid, Epheſ.3.17 *Epheſ.3.17. that Chriſt may dwell in your hearts by Faith*: as if hee ſhould ſay, Faith will purge the heart; for where Faith is, Chriſt is, and Chriſt will not dwell in a rotten heart, that is impure, and not in ſome meaſure ſanctified by the Spirit.

Object. 1 But you will ſay, there are divers kindes of Faith, What Faith is this then that thus purifieth the heart?

Anſw. 1. By Faith in this place is meant a juſtifying Faith; Faith that applyeth Chriſt and his righteouſneſſe in particular unto a mans ſelfe for his juſtification, and hereupon he is raiſed up to holineſſe, and enabled, out of love unto Chriſt, to mortifie ſinne.

Now

Now the order of this grace in a Regenerate man, is wonderfull; for first, the Spirit, which is the holy Ghost, comes and enlightens the mind, then it works Faith, and then Faith drawes downe Christ, and when once Christ comes, he takes possession of it, never resting till hee hath rid the heart of the evill disposition of nature with a loathing of it; then the Regenerate man hereupon out of love unto Christ, and hatred unto sinne, beginnes to mortifie his corruptions.

The order of Faith in the Regenerate.

But you will say, How can the Spirit of Christ, which is the holy Ghost, dwell in the heart, seeing he is in heaven?

Object. 2

To this I answer, that the Spirit dwels in the heart as the Sunne in a house; now we know that the proper place of the Sunne is in the Firmament, yet wee say the Sunne is in the house, not that wee meane that the body of the Sunne is there, but the beames of the Sunne are there in the house: so we say, that the proper place of the holy Ghost is in heaven; and when we say hee is in the heart of a Regenerate man, we doe not meane essentially, but by a divine power and nature; that is, by sending his Spirit into the heart, not onely to worke Grace in the heart, but to dwell therein. Now when the Spirit hath taken possession of the heart, it drawes and expels away all the darkenesse of the minde, and makes it to looke and to see Christ in a more excellent manner than before, assuring him of perfect Iustification, and remission of his sinnes.

Answ. 2. How Christ dwels in the heart. *Simile.*

And here the error of many is met withall, in the matter of Mortification; they will have Mortificati-

Errour about Mortification confuted.

on

on first wrought, and then they will lay hold upon Christ for remission of sinnes. Oh, say they, if I could but finde this sin, or that sin mortified, then I would lay hold upon Christ, then I would beleeve; for alas, how can I looke for remission of sinnes, how dare I lay hold, or how can I lay hold upon Christ, when I finde that my corruptions have such hold on me? But these are deceived, for this is contrary to the Worke of the Spirit: for first, Faith assureth of pardon, and then followes Mortification; that is, when a man is once assured of pardon of sinne, then he beginnes to mortifie, and to slay his corruption; for Mortification is a fruit of Faith; and therefore the Apostle saith, *Phil.* 3.10. *That I may feele the power of his death, and the vertue of his Resurrection:* Now what is meant by this but the two parts of Repentance, Mortification and Vivification? The Apostle beleeved before, and now hee would have his Faith appeare in the Grace of Mortification, that hee might sensibly feele it. And therefore, if you would have your sinnes mortified, you must by Faith draw Christ into your hearts.

6 Meanes, spirituall Joy.

The sixth meanes, if you would have your sinnes mortified, is, to get spirituall Ioy. But this may seeme a strange thing to mortifie corruption by; a man or a woman would rather thinke that this were a meanes to encrease sin: but it is not so; for spirituall Ioy is a speciall meanes to mortifie sin, if we doe but consider the nature of Mortification; for as I said before, what is Mortification but a turning of the heart, a working in it a new disposition? Now we know when the heart is not regenerate it is full of sorrow, and

joy

joy in this estate encreaseth sin: But when the heart is turned from sinne to Grace, that is, heavenly disposed, there is a pleasant Object represented unto the eie of the Soule, as Christ, Iustification, Remission of sinnes, and Reconciliation: and hence ariseth a spirituall Ioy in the soule, which rejoycing is a Mortification of sinne; for when a man or woman sees such excellencies in Christ, (as before) he so rejoiceth in them, that he loatheth whatsoever is contrary to them. As a man that hath gotten a faire Inheritance which formerly was content with a small Cottage, but now the right that hee hath to the other, makes him dispise that: so it is with a Regenerate man, this spirituall Ioy makes him basely to esteeme of sinne, and his naturall estate: and therefore saith the Apostle, 1 *Cor.* 15.31. *I protest that by the rejoycing I have in Christ Iesus, I dye daily:* that is, that spirituall Ioy which hee had in Christ, of Iustification and Remission of sins, and that sight of glory which he saw by Faith, mortified sinne in him, made him basely to esteeme of his corruptions. We see, by example, a man that is wrought upon by the Law, or the Iudgements of God, may for a time leave some sinne, and rejoyce in good, as *Herod heard Iohn gladly*; and yet this his Ioy doth not mortifie sinne, because it is not wrought by the Spirit upon an apprehension of the love of God; that is, it doth not proceed from the right Root; for spirituall Ioy that mortifies sinne, ariseth from an assurance of Remission of sinnes; but this ariseth from some other sinister respect, or else for feare of hell. Now that spirituall Ioy mortifies sinne, the Wise-man proves,

Simile.

Pro.2.10. compared with the 16. Verſe, *When Wiſedome entereth into thy heart, and Knowledge is pleaſant to thy Soule, &c. it ſhall keepe thee from the ſtrange woman.* When *Wiſedome entereth into thy heart*; that is, when the Spirit enlightens thy minde to ſee, grace and knowledge is pleaſant unto thee; when thou doeſt rejoyce in the knowledge of Chriſt, and graces of the Spirit, then it ſhall keepe thee from the ſtrange woman; that is, from inordinate affections, which otherwiſe would bring thee to deſtruction. Thus you ſee that ſpirituall Ioy is an excellent meanes to Mortification.

7 Meanes, Humility.

The ſeventh meanes, if you would have your ſins mortified, is, Humbleneſſe of minde: this is an excellent meanes to Mortification; for when the heart is proud, it will not yeeld; that is, it is unfit for grace; for there is nothing ſo contrary unto the nature of the Spirit, as a proud heart; and therefore the Apoſtle ſaith, *1 Pet.5.5. God reſiſteth the proud, but he gives grace to the humble. Hee reſiſteth the proud*; that is, hee doth ſtand in oppoſition againſt him as one moſt contrary unto him; he rejecteth his praiers and his actions, becauſe they proceed from a proud heart: but *hee gives grace unto the humble*; that is, the humble heart is fit to receive grace, therefore hee ſhall have every grace neceſſary to ſalvation, as Faith, Repentance, Mortification, Peace of Conſcience, and Remiſſion of ſins: Now this humbleneſſe of minde is a baſe eſteeming of a mans ſelfe in an acknowledgement of his unworthineſſe to receive any grace with an high eſteeme of Gods love; which indeed may ſeeme to be contrary to ſpirituall Ioy, but it is not ſo; for the more humble

Humbleneſſe of minde what it is.

ble any man or woman is, the more ſpirituall Ioy they have: it is encreaſed by humility, it is decreaſed by pride; the humble heart is alwaies the joyfulleſt heart; for the more grace the more humbleneſſe, and the more humility the more ſpirituall Ioy, for where there is a want of grace, there muſt needs be a want of ſpirituall Ioy. Now dejection and humility are of a contrary nature; a man may be caſt downe, and yet not be humble; humbleneſſe of minde is more inward than outward, but the other may be outward but not inward; therefore if you would have your ſins mortified, get an humble heart: for it is ſaid, *Pſal.* 34.18. *The Lord is nigh unto them that are of a broken heart:* a broken heart is an humble heart: and, *Ezek.* 36,26. *A new heart, and a new ſpirit will I give you:* that is, when I have throughly humbled you, and cleanſed you from your rebelliouſneſſe againſt me, then I will doe this and this for you: well then, labour for humbleneſſe of minde, if you would have your ſinnes mortified. Thus much of the word *Mortifie*. Ezek.36.26

We now come to a third point, and that is, what are thoſe things that are to be mortified? and theſe the Apoſtle cals in generall, *Earthly Members*: Hence we note,

That all earthly Members are to be mortified. *Doct.*

For the better explaining of this point, we will firſt ſpeake of the generall, and then of the particulars: but firſt of all, becauſe the words are hard, we will ſhew you by way of explanation, firſt, what is meant by *members*; and ſecondly, what is meant by *earthly members*.

For the firſt; What is meant by *Members?* By *Mem-* 1

What is here meant by Members.

bers is meant ſinne, or any foule affection of the heart, when the heart is ſet upon a wrong object, or elſe upon a good object, yet exceeding either in the manner or the meaſure, makes it a ſinne: as firſt, when a mans heart is ſet upon a baſe object, as the ſatisfying of his eyes according to the luſt of his heart, or ſet upon his pleaſure inordinatly to the ſatiſfying of his luſts; now theſe are baſe objects. Againe, there are other objects which in themſelves are good and may bee uſed, as care of the world, and the things of the world: a man may lawfully care for the things of this life that hath a charge, or a man may uſe his pleaſure for recreation, or may ſeeke after his profit, thereby to provide for his family; but if the care for the world, and the things of this world, exceed either in the manner or the meaſure, that is, if they be gotten unlawfully, and if the heart luſt after them, if they breed a diſorder in the ſoule, and a neglect of grace, then they become ſinne:

Why called Members. *Reaſ.* 1.

Now they are called *members* for theſe reaſons:

The firſt reaſon is, becauſe theſe baſe affections fill up the heart; that is, they make the heart fit for all manner of ſinne, even as the members of the body make the body fit for action: now we know that the body is not perfect, if the members bee not perfect, ſo when the heart is not filled with theſe members, it may bee fit for ſinne but not for every ſinne, but this

2 Pet. 1. 3. filling of it makes it fit for all ſinne; and therefore the Apoſtle ſaith, 2 *Pet.* 1. 3. *According to his divine power he hath given us all things*; that is, by divine nature we all come to the knowledge of the Faith: now that which

which is contrary to the Spirit, and the knowledge of him, is made up by theſe baſe affections, even as the body is made up and complete by its members.

Secondly, they are called *Members*, becauſe theſe baſe affections doe the actions of the unregenerate part, even as the members of the body doe the actions of the body; for they receive into the heart all manner of ſinne, and thence they ſend baſe affections into all the reſt of the faculties. *Reaſ.* 2.

Thirdly, they are called *Members*, becauſe they are *weapons of unrighteouſneſſe*, for ſo the Apoſtle cals them even as the actions of the new man are called the *weapons of righteouſneſſe*; that is, the care for the actions of the new man. Now we know that it is the property of one member to fight for the good of another; as wee ſee, one member will ſuffer it ſelfe to bee cut off, and ſeperated from the body for the good of the reſt; and ſo it is in like manner with theſe, for all will joyn together for the mortifying of ſinne one in another. On the other ſide, theſe weapons of unrighteouſneſſe, they fight for one another againſt Grace, they are careſull to performe the actions of the old man, and to fulfill every luſt of the fleſh. *Reaſ.* 3.

Fourthly, they are called *Members*, becauſe they are as deare unto the heart, as any member is unto the body, and therefore in Scripture they are called the *right hand*, and the *right eie*, *Mat.* 5.29. that is, they are as deare, and ſticke as cloſe unto the heart, and will as hardly be ſeparated from it as the neareſt and deareſt member of the body: thus much of the word *member*. *Reaſ.* 4.

Secondly, what is meant by *Earthly Members?* By 2

What is meant by earthly Members.

Earthly Members is meant all earthly affections; as immoderate cares, inordinate lusts; or it is a depraved disposition of the soule, whereby it is drawne from heavenly things to earthly; that is, it is drawne from a high valuing of heavenly things to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them; this is earthly mindedneſſe. But for the better explaining of this Point; first, wee will shew what it is to be earthly minded: secondly, what it is to be heavenly minded.

What it is to bee earthly minded.

For the first, what it is to be earthly minded: It is to mind earthly things, or heavenly things in an earthly manner; that is, when the soule is depraved so of spirituall life that it looks upon grace and salvation with a carnall eye, when it is represented unto it, because it is but naturall, it is not enlightened by the Spirit; now till a man be enlightened by the Spirit, he cannot see spirituall things in a spirituall manner. Howsoever, I grant that by the light of nature, a man being endued with a reasonable soule, therby may come to discerne of spirituall things, yet so as but by a common illumination of the Spirit, as we call it; not as they are, but only as he conceives of them by his naturall reason: for first, by nature a man may conceive of spirituall things, but not spiritually; for nature can goe no further than nature: now what is competible and agreeable to nature he hath a taste of, he sees things so far as they are sutable unto his nature; but nature can looke no further; for this is the property of nature, it goes all by the outward sense and appetite; and no man can apply spirituall things by the senses, but earthly things.

Second-

Secondly, by the affections a man may conceive of ſpirituall things, for the affections are the proper ſeate of love, and a man being endued with love, may be affected with heavenly things, ſo farre as they are ſweet unto nature; and hence may ariſe feare of loſing them, not becauſe they are heavenly things, but becauſe they are ſweet unto his nature. Beſides, the affections may reſtraine him, and turne him from eſteeming of things baſe, to an eſteeming of things that are more excellent, and yet be but earthly minded: for it is not the affection to good, that proves a man to be good, but it is the rice of the affection that is the ground from whence they ſpring; namely, from a heart enlightned by the ſpirit: *Herod* may affect *Iohn*, and *Iohns* doctrine, but this is not bred by the ſpirit, but a carnall affection.

3 How a man may come to know ſpirituall things and yet not be renewed.

Thirdly, by the underſtanding or minde, a man may come to conceive of ſpirituall and heavenly things; his minde may be enlightned with the knowledge of them, and yet be but earthly minded: As for example:

1 Firſt, he may ſee a vertue in heavenly things above all things in the world, he may conceive of them by looking into them, ſo that a vertue and power may appeare in them excelling every vertue in any thing elſe; and yet not renewed.

2 Secondly, if hee be of a more noble ſpirit he may doe good, either for Church or Common-wealth; he may be very liberall and bountifull unto any that ſhall ſeeke unto him in this kinde, and hereupon may grow remiſſe after the things of this world, and ſo be not

not all so violently carried away after covetousnesse, and yet not be removed.

3 Thirdly, he may come to see holinesse in the children of God, and thereupon be wonderfully affected with it, in so much that he may wish himselfe the like: nay more, he may wonder at their holinesse, and be astonished with an admiration thereof, as one overcome of it, and yet not be renewed.

4 Fourthly, he may come to see into the attributes of God, both the communicative Attributes which are communicated to the Creatures, as Justice, Mercie, Righteousnesse, Patience, and the like; and also those that are not communicable, but essentially proper to God, as Omnipotencie, Omnipresence, and the like; and hereupon he may acknowledge God to bee such an one as these declare of, or else as he hath made himselfe knowne in his Word: as wee see in *Nebuchadnezzar*, *Dan.* 4 34. and yet be not renewed.

Dan. 4.34.

5 Fifthly, he may feele the sweetnesse of the promises of remission of sinnes, justification, and reconciliation, and rejoyce in them, as *Herod* heard *Iohn* gladly, *Mark.* 6.20. that is, hee was glad to heare *Iohn* preach repentance and remission of sinnes, he felt sweetnesse in this, so hee was content to heare that it was not lawfull for him to have his brothers wife, but hee was not content to obey: in like manner, any man or woman may finde sweetnesse in the promises, and yet not be renewed.

Mar. 6.20.

6 Sixthly, hee may beleeve the resurrection to life, and hereupon rejoyce after it, because hee beleeves there is a reward laid up for the righteous with Christ and

and may desire to be made partaker of it with them, and yet not bee renewed: For if you looke into this man, none of all these have the first seat in his heart, but they are, as it were, in a second roome or closet; for earthly things have the first and principall seat in his heart, but these come in after, as handmaids servants unto the other, and therefore have no spirituall taste to him.

To make this plaine, let us consider the order of the faculties of the soule: the minde is the principall faculty, and this rules the will and affections: now the minde being earthly disposed, the will and affections can goe no further than the minde guides them: every faculty hath an appetite, and the soule of a man hath an understanding which governes; now looke what the minde of a man loves or hates, that the will wils, or wils not; for the will is but the appetite that followes the understanding. Againe, every faculty in man hath a sense, and by that it is drawne to affect that which it chuseth, for the desire followes the sense; and as it is with one faculty, so it is with all the other of the faculties; for the faculties suit all after the senses, and affect that which the minde affects: and thus the will and affections hanging upon the minde, it is unpossible that the will of a man should will and affect any other thing than that which the mind is affected with.

The order of the faculties of the soule.

But here some Questions may be moved: the first Question is this; But is there such light in the understanding as you say, then it seemes that a naturall man may by the light of Nature come unto true knowledge?

Quest. 1

Answ. 1. How a naturall man may know ſpirituall things.

To this I anſwer, that a naturall man may come for ſubſtance as farre as a ſpirituall man, but not in a right manner; the Apoſtle ſaith, *Rom.* 8. 5. *They that are of the fleſh, doe ſavour the things of the fleſh:* and, 1 *Cor.* 2. 14. *The naturall man perceiveth not the things of the Spirit:* where the Apoſtle ſaith, he doth not know them at all, for he wants a ſanctified knowledge of them; he knowes them, but not by that knowledge which is wrought by the Spirit alwayes accompanied with ſanctification; he knowes them for ſubſtance, but not in the right manner, as to be a rule to his life. A carnall man may ſpeake of ſpirituall things, but not religiouſly; that is, with an inward feeling of that in his heart which he ſpeakes of: ſo alſo a carnall man may have light, but it is but a darke light; hee may have light in the underſtanding, but it is not tranſcendent unto the reſt of the faculties to transforme and enlighten them, and therefore though hee have light, yet ſtill he remaines in darkeneſſe.

What it is to be heavenly minded.

The ſecond thing to bee conſidered is this, What it is to be heavenly minded: A man is ſaid to be heavenly minded when there is a new life put into him, whereby he is able both to ſee and to ſpeake of ſpirituall matters in a more excellent manner than ever he was: And therefore the Apoſtle ſaith, Ephe. 4. 23 *Epheſ.* 4. 23. *and be renewed in the ſpirit of your mindes:* that is, get a new kinde of life and light in your ſoule; for when Chriſt enters into the heart of any man or woman, hee puts another kinde of life into them than that which hee had by nature; the Spirit workes grace in the heart, and grace makes a light in the ſoule; it makes another kinde

kind of light than before; for before there was but a naturall light, a ſight of Chriſt and ſalvation, but with a naturall eie; but now there is a ſpirituall light in his ſoule whereby he is able to ſee Chriſt in another manner, and therefore it is called the *light of the minde, the boring of the eares*, and *the opening of the eyes*; that is, there is a change and akeration wrought in him whereby hee can perceive ſpirituall things; his eares are opened to heare the myſteries of ſalvation, with a minde renewed to yeeld obedience unto them, making them the rule of his life; and his eyes are opened to ſee the excellencies that are in Chriſt, as Remiſſion of ſinnes, Iuſtification, and Reconciliation in a more excellent manner than before; hee is, as it were, in a new world, where he ſees all things in another manner than before. Now I doe not ſay, that hee ſees new things, but old things in a new manner; hee ſaw Iuſtification, Remiſſion of ſinnes, and Reconciliation before, but now hee ſees theſe and Chriſt in a more excellent manner; there is, as it were, a new window opened unto him whereby hee ſees Chriſt in a more plaine and excellent manner, and hereupon hee is aſſured in the way of Confirmation of the Remiſſion of ſinnes: hee had a generall truſt in Chriſt before, and hee ſaw a glimpſe of him, but now hee enjoyes the full ſight of him; that is, ſuch a ſight as brings true comfort unto the ſoule. As a man that travels into a farre Countrey ſees at laſt thoſe things which before he ſaw in a Map; hee ſaw them before, but in a darke manner; but now he hath a more exact and diſtinct knowledge of them: even ſo it is with a

Simile.

Regenerate man, hee ſaw Chriſt and the privileges that are in Chriſt before, but darkely, as it were in a Map, onely by a common Illumination, but now hee ſees them by the ſpeciall Illumination of the Spirit through Grace: And therefore the Apoſtle ſaith, 1 Cor. 2 9. *The eye hath not ſeene, nor the eare heard, neither hath it entred into the heart of man to conceive of thoſe things that God hath prepared for them that love Him:* Howſoever this place of Scripture bee generally expounded and underſtood of the Ioyes of heaven, yet in my opinion, it is much miſtaken; for by this place is meant thoſe ſpirituall Objects that are ſhowne unto a man when the Spirit begins firſt to enlighten him; *The eye hath not ſeene*; that is, which it hath not ſeene in right manner: hee never ſaw them in ſuch a manner as now they are ſhown unto him: he now ſees heavenly things in another manner, hee ſees Iuſtification in another manner then before, hee ſees remiſſion of ſinnes in another manner then before: ſo likewiſe he ſees ſinne in another hew then before; for now he ſees remiſſion of ſins follow them as a medicine to heale them: Againe, he ſees Iuſtification and Remiſſion of ſinnes in another hew, he ſees them in an higher manner than before, he ſees them now as ſutable to himſelfe, and neceſſary to ſalvation; before he ſaw them as good, but now he ſees them as moſt excellent. As it is with a man that is well, ſo it is with a man that is not regenerated: now tell a man that is well, of Balſome and Cordials, what Reſtoratives they are, and what good they will doe to the body, yet he will not liſten unto them becauſe hee is well and needs them not;

1 Cor. 2.9. opened.

Simile.

not; but tell them unto a man that is ſicke and diſeaſed, he will give a diligent eare unto them, becauſe they are ſutable for his diſeaſe: ſo it is with a ſpirituall man before he be regenerate, he liſtens not, he regards not ſpirituall things; when he heares of Iuſtification and Remiſſion of ſinnes, he ſleightly paſſeth them over, becauſe he feeleth himſelfe in health, and finds no want of them; for what ſhould a man take and apply a plaiſter to a whole place that hath no need of ſuch a thing? but when he is once renewed and mortified, then he finds theſe ſutable to his diſpoſition; and this is to be heavenly minded: A naturall man or woman may talke of grace, of Iuſtification, and Remiſſion of ſinnes, but they cannot ſay that theſe are mine, or that I ſtand in need of them; for ſo ſaith the Apoſtle, 1 *Cor.* 2. 14. *The naturall man perceiveth not the things of the ſpirit:* that is, he may talke of deepe points of Divinitie, but not by the feeling of the Spirit; he may ſee God and Chriſt, but not in a right manner.

But you may ſay unto mee, If a man heavenly minded may ſee thus farre, then when he comes once unto this eſtate, he needs not ſeeke any further Illumination?

To this I anſwer, that though the ſpirituall man be thus minded and enlightened, yet he muſt ſeeke for more; becauſe this knowledge is but in part; *For wee know but in part,* ſaith the Apoſtle, 1 *Corinth.* 13. 12. that is, though wee know much of heavenly things, yet it is but a part of that wee ought to know, or that wee ſhould know: therefore wee muſt ever be breeding in the Spirit, wee muſt be ever growing towards

perfection: now there can be no growing till the minde be enlightened, for this is a work of the minde; and so farre as the minde is enlightened, so farre is the will enlightened, and not onely that, but the rest of the faculties are enlightened accordingly.

Queſt.3 But you may againe say unto mee, If this light which you speake of be seated in the minde, then how farre doth this light redound unto the rest of the faculties, seeing the other seeme not to be sensible of this light, because many times there is such rebellions in them?

Answ.3. To this I answer, That earthly and heavenly mindednesse is seated in the understanding, will, or minde of a man: As for example; A Lanthorne is the proper seat of a Candle, now it receives not the Candle for it selfe, neither keepes it the light to it selfe, but it receives it in to preserve light, and to communicate it to others; even so doth the understanding, it doth not onely receive light for it selfe alone, but by preserving of it, it doth communicate his light to the good of the rest of the faculties: so the Apostle saith, *You are begotten by the word of Truth, Iam.*1.18. Now Truth is properly in the understanding, it is first there, and thence it doth communicate unto the rest of the faculties by redundance; I say by redundance, but not by infusion; that is, the light that is in the understanding doth redound to the enlightening of the rest, but it is conveyed to the rest by the Spirit, and so a man is renewed.

Simile. A Lanthorne is the proper seat of a Candle.

How the understanding enlightned, may doe good to the rest of the faculties.

Now for the better explaining of this, wee shall shew how the understanding being enlightned, may doe

doe good unto the reſt of the faculties.

First, the Reaſon or Wiſdome being firſt enlightned, it reſts not there, but flowes by a redundancy unto the other faculties, and thereupon may take away thoſe lets and impediments unto good: as thus, Whereas ignorance or infidelitie was formerly a hinderance unto good things, making him that was ignorant uncapable of the myſteries of ſalvation, ſo that he could not beleeve the promiſes of the Goſpell, he could not bring his will and affections to embrace the truth; which ignorance is now taken away by that light that is communicated unto him by the underſtanding. 1

Secondly, although the underſtanding cannot remove feare and anger, becauſe they are qualities of nature, and evill diſpoſitions of the ſoule, which it got by *Adams* fall; yet it may hinder the growth of them, it may withſtand the actions of them. As a Pylot cannot hinder the raging of the Seas, it is not in his power to make them calme, yet he can, by uſing meanes, doe ſo much as to ſave his ſhip: ſo a regenerate man, though he cannot ſtay his impatient anger and feare, yet he may keepe himſelfe from the actions of impatient anger, and ſo bridle his immoderate feare, that he may not be diſtracted with it. 2 *Simile.*

Thirdly, the underſtanding may doe much good by inſtructions, when it is renewed, and therfore it comes many times that the reſt of the faculties are overturned by the reaſon; as thus, when the will and affections are immoderately ſet upon a wrong object, the minde comes and inſtructs the will and affections of the vileneſſe of the object, and the danger that will enſue; 3

enſue; and then contrarily informing them of grace, propoundeth heavenly objects unto them; hereupon they become affected with them, and ſo are turned by the Reaſon.

4 Fourthly, it may doe much good by the ruling of them, for the underſtanding is the ſuperior facultie of the ſoule, and therefore it becomes a guide unto the reſt: now if the underſtanding be enlightned (as I told you) it doth communicate his light by redundancie unto the reſt of the faculties, then it muſt needs follow that the underſtanding being enlightned truly with grace, and the other faculties partaking thereof, they muſt needs be ruled by it. Every inferiour is ruled by his ſuperiour, or at leaſt ſhould be ſo; ſo every facultie ſhould be ſubordinate unto the minde: now if there be a rebellion in them, it is the diſorder of the ſoule, as the other is the diſorder of the State. Thus much for the explaining of theſe points, namely, what it is to be earthly minded, and what it is to be heavenly minded.

Vſe 1. The firſt Uſe then ſhall be, to reprove ſharply ſuch as favour the members of this bodie, and are inordinately affected with this earthly mindedneſſe, ſuch alſo as cannot deny theſe members any thing that is pleaſant unto them, whereas they ſhould be ſuppreſſed and mortified by the Spirit. The rich man feeds theſe members with his riches, the covetous man with his covetouſneſſe, the proud man with his pride, and the ambitious man with his vain-glorie, when as theſe are their greateſt enemies, howſoever they are couzened by them; but if they did but know, if they were

but

but truly enlightned with grace, they would perceive the evill of these members, and how great an enemy this earthly mindednesse were unto them, and then they would starve their bodies, sooner than they should deceive them of their soules. For first, as there is nothing more hurtfull unto man than earthly-mindednesse; so, secondly, there is nothing more hatefull unto God; and thirdly, there is nothing more contrary unto the profession of Christianitie, than the loving of those earthly members.

For the first, I say that there is nothing in the world more hurtfull unto man than earthly-mindednesse, because it makes him worse than the beasts; the beasts doe not sinne, but these earthly members are the cause of sinne in us, and sinne takes away the excellency of the creature. Innocency is the excellency of the creature, simply taken as he is a creature, and this was all the excellency that we had in *Adam*, but sinne tooke away that excellency: therefore what *Iacob* said of *Reuben*, *Gen.* 49. 4. when he had defiled his bed, *Thou hast* (saith he) *taken away my excellencie*; that is, that which I outwardly respected most, may be said of every lust; for what a man keeps, that is his excellency; the wife is the husbands excellencie, and therefore when shee is defiled, he hath lost his excellencie; for as a man keepes or loseth that outward thing which he most respecteth, so he keepeth or loseth his excellencie: The Starres that fall, when they are in the Element they shine and give light, and then they are said to keepe their excellencie; but when they once fall, then they lose their excellencie, because they have lost

Nothing more hurtfull to man than earthly mindednesse.

When men are said to lose their excellencies.

Simile.

their light and ſplendor; ſo men are ſaid to loſe their excellencie when they give way unto their luſts.

Reaſ. 1. And the reaſon is, firſt, becauſe when the mind affects earthly things, it mingles together two contraries, Grace and Chriſt, with ſinne and the world, and ſo ecclipſeth the excellency of the one with the baſeneſſe of the other: *Simile.* As when gold and droſſe are mingled, the baſeneſſe of the one doth corrupt the other, ſo as the excellencie thereof doth not appeare; but mingle gold with ſilver, or let it be alone, and then it keepes his excellency, and is not ecclipſed: even ſo, when a man is earthly-minded, and his affections are ſet upon baſe objects, with that enlightned knowledg he hath, he mingleth an ignoble and baſe object together, and ſo loſeth the excellencie of it. Now there is nothing that can make a man to loſe his excellency, but ſinne; for other things that happen unto a man are not able to take away his excellency, as reproches and impriſonments in the world; for a man may keepe himſelfe heavenly minded for all the reproches and impriſonments that he ſhall meet withall, if he can keepe out ſinne; all other things are unto him but as a candle in a dark night, which makes a man ſee his way the better; ſo all things in the world cannot ecclipſe the grace of a Chriſtian, but in the hardeſt eſtate he will ſo keepe his heavenly mindedneſſe, that his grace ſhall the more appeare.

Sinne onely makes a man loſe his excellency.

Reaſ. 2. Secondly, ſinne pierceth men through; for that which is ſaid of riches, 1 *Tim.* 6. 10. is true of every ſinne, It *pierceth them thorow with many ſorrowes:* that is, it wounds his ſoule, and makes him to draw to his owne

owne deſtruction: Againe, ſinne having once gotten poſſeſſion, will have no deniall; if once you give way unto it, it is reſtleſſe; for when a man hath ſatisfied one luſt, another comes to be ſatisfied, till at laſt his heart is hardened, and his Conſcience hath loſt all ſenſe, and when it is thus with him, he is drowned in ſinne: he is, in this caſe, like the Silke-worme, that never reſts turning her ſelfe in her web till at laſt ſhee deſtroy her ſelfe: ſo earthly-minded men, when they are once catcht in this ſnare, they never reſt turning themſelves from one ſin unto another, till at laſt they deſtroy themſelves.

Simile.

Secondly, there is nothing more hatefull and offenſive unto God than when a man is earthly-minded, for when a man is earthly-minded, hee ſets up Idolatry in his heart: I ſpeake not of the bodily proſtration, howſoever in time it may be, he will be ſuch an one; but I ſpeake of covetouſneſſe, that ſpirituall Idolatry of the heart, as the Apoſtle cals it; which is when the heart is once ſotted with theſe earthly things, that it drawes all the faculties of the ſoule after them, ſo that the Commandements of God become a burthen unto him. Now there is nothing in the world more odious unto God than to be an Idolater, for he is a loathſome creature, one whom God hath left to himſelfe: now God never leaves a man till he forſakes him, but when he doth forſake God, then he is left to himſelfe: and this is properly called the hatred of God, for then God with-drawes from a man his Spirit and ſpeciall providence, becauſe he loathes him: And as it is with us, what a man loaths that he hates, and we

2 Nothing ſo hatefull to God as earthly-mindedneſſe.

know that a man cares not what becomes of that which he hates; ſo it is with God in this caſe: For, I ſay, the turning of a mans heart from ſpirituall things to earthly, is the ſetting up of Idolatry in the heart; and nature her ſelfe abhorres to have the affections drawne away: for as an Adultreſſe is odious unto her husband, becauſe her heart is drawne away from him; ſo an Idolater is odious unto God, becauſe it drawes away the heart from God: and therefore the Apoſtle ſaith, *Iam.* 4. 4. *Know you not that the love of the world is enmitie to God?* that is, if you love the world it will make you commit Idolatry, and then you are at enmitie with God, and ſo conſequently God and you are at odds, you ſtand in defiance one againſt another; for who is at greater enmitie with God than an Idolater?

3 Nothing leſſe beſeemeth a profeſſor than earthly mindedneſſe.

The third thing to be conſidered, is, That there is nothing in the world that leſſe beſeemeth a Chriſtian man or woman, eſpecially one that profeſſeth Religion, than earthly-mindedneſſe; for this cauſe an unregenerate man is compared to a Swine, becauſe all his delight is to paddle in the world, and to be wallowing in it, as in his proper place; for what would you haue a Swine to doe, but to delight in things that are agreeable unto his nature? But for a man that profeſſeth Religion, to fall from his Religion unto prophaneneſſe, and to the love of the world, this is moſt odious unto God, this God hates with a deadly hatred, this is *a deſpiſing of God, and a trampling under foot the bloud of Chriſt:* It is nothing for a prophane man that hath not given his name unto Chriſt, to lye wallowing

lowing in the world, and to goe from one ſinne to another; it is, as it were, but the putting off one garment to put on another, which is not unſeemely; or the pulling of a ring off one finger to put it on to another, wherein ſeemes no undecency; ſo the ſinnes of prophane men ſeeme not to be unſeemely in regard of the perſons from whence they come; for there is no other things, at leaſtwiſe better things to be expected from them: but for one that hath profeſſed Chriſt, after long profeſſion to fall greedily unto the world, this is unbeſeeming a Chriſtian man; other things are contrary unto grace, but this forſaking of the world is ſutable unto grace. For a covetous man that is profane there is no contrariety in that, it is ſutable unto his diſpoſition, but for any man that hath *taſted of heavenly myſteries*, as the Apoſtle ſaith, *Heb. 6. 6.* to fall away into a ſwiniſh diſpoſition, as to covetouſneſſe, or pride, *he ſhall hardly be renewed by repentance*; that is, he will hardly ſcrape off that blot of relapſe: nay, many times the Lord meets with ſuch by great judgments; as *Salomon* in his youth how did he maintaine Religion, yet in his age how fearefully did he fall into idolatry? *Aſa* being young, honours God in his youth, yet he fell away in his age, and the holy Ghoſt hath branded him with three fearfull ſinnes: and ſo *Ahaziah*, he fell away from God to idolatry, and in his ſickneſſe ſent to witches to help him: how unanſwerable were the ends of theſe to their beginnings; therefore take heed of Apoſtacy. I ſpeake of this the more, becauſe wee ſee daily many in their youth are marveilous zealous, and pretend great love unto Religion, and yet if you mark the end

Simile.

Heb. 6. 6.

of these (I speake not of all) who greater backsliders than them ? and indeed this backsliding many times proves the portion of Gods children ; the most holiest, and deerest of Gods Saints many times are subject unto this alteration, and yet be deare and precious in the sight of God: As we see in *David & Peter*.

Difference betwixt the backsliding of the Saints, and the wicked.

But there is great difference betwixt the slackness of the Saints, and the wicked backsliding : the godly they may slacke, but it is but for a time ; he is cold and remisse in the duties of holinesse, but it lasts not, it vanisheth away: on the other side, the wicked lye and continue in Apostacy unto the end ; in these it is naturall, but unto the other it is but the instigation of the divell working by some lust upon one of the faculties. Now slackness or coldnesse of Gods children may seeme to proceed from a threefold Cause:

A threefold cause of the backsliding of the godly.

Cause 1.

Firſt, from that hollow-hartednes that is in the children of God, which like a hollow wall fals when it is shaken, becauſe it was not firme : ſo their hearts being not firmly eſtabliſhed in grace, nor rooted in the knowledge of Chriſt, when afflictions or reproches come, it ſhakes downe that hold which they ſeemed to have of Chriſt.

Cauſe 2.

Secondly, the next cauſe may proceed from the evill example of men, which by their inſinuation may draw their affections away, and carry them from that love that they had towards God: therefore take heed to the inſinuation of wicked men, they will firſt labour to know the deſire of your heart, and then they will fit themſelves accordingly to deceive you ; and beſides, the devill workes effectually by them.

Thirdly,

Thirdly, the laſt cauſe may proceed from this, that he is removed from under a powerfull Miniſtery which formerly he lived under, unto a careleſſe ſhepheard, or at leaſt an unprofitable one; hereupon he may grow remiſſe and cold in the duties of Religion: but nevertheleſſe although this ariſeth from men, yet the cauſe is in themſelves; for what is the reaſon that they fall, but becauſe they finde ſpirituall things dead in them, and an in-lacke of grace. Therefore I beſeech you take heed of falling away, for if a man ſhould runne in the wayes of holineſſe, and catch heat; that is, be enlightned, and then ſit downe in a conſumption of grace, or fall ſicke of the love of the world, ſurely it is a fearfull ſinne: therefore let this teach every man to take heed to his ſtanding. *Cauſe 3.*

First, for thoſe that doe ſtand, let them take heed that nothing take away their hold, whether it be profit, pleaſure, or delight: theſe the devill will uſe as inſtruments to beguile you, but take heed that you be not deceived by them. 1 A caveat to thoſe that ſtand.

Secondly, for thoſe that have fallen unto earthly mindedneſſe, let them learn with *Philadelphia to repent and to doe their firſt workes*; that is, let them labour to get out of this condition. 2 Thoſe that have fallen Revel. 3.

Thirdly, for thoſe that have not yet taſted of the ſweetneſſe of Chriſt, let them here learne to be aſhamed of themſelves, becauſe they have neglected ſo great ſalvation: and thoſe that have had the meanes of grace a long time preach'd unto them in the evidence of the Spirit, and yet have not beene renewed; that is, have not left their ſwiniſh diſpoſition, may here be aſhamed. 3 Thoſe that haue not yet taſted of the ſweetneſſe of Chriſt.

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ſhamed. But it is a hard matter to perſwade the world of the truth of this point; the Miniſters may ſpeake & perſwade, but it is God that muſt change the heart, and make the man willing to have his corruptions mortified. Wee ſpeake but to two ſorts of people, young men and old: Firſt, young men when they are perſwaded to forſake the world, they reply, It ſtands not with their youth to ſet upon this worke; they are not able, or at leaſt not willing to leave their pleaſure. Secondly, old men, when they are perſwaded to forſake the world, reply alſo and ſay, They have beene inſtructed, and have made choice of this, and therefore are now unwilling to repent of their earthly mindedneſſe, leſt they ſhould be reputed remiſſe and weake in their judgements, & therefore now they will not change their eſtates which they have lived ſo long in. But howſoever it is hard for a man to draw men out of their ſwiniſh condition, yet it is an eaſier worke if God will be the inſtructer, if he doe put his Spirit into the heart, it will eaſily expell the workes of the devill, thoſe ſtrong holds that Satan hath in the heart.

1 Yong men

2 Old men.

Objectiõs of earthly minded neſſe anſwered.

Now the reaſons that make men minde earthly things, to ſticke ſo faſt unto them, are theſe: Firſt, becauſe earthly things are preſent. To this may be replyed, It is true, earthly things are not at all to come, for that which wee have is preſent, thoſe things of the world which wee enjoy and have in poſſeſſion, are preſent, as riches, honour, and the like: yet there are other things that are preſent which are of a higher nature, which we ought to ſet our hearts upon, if we will be led by *preſents*; for Ioy in the holy Ghoſt is

Object. 1

preſent,

preſent, and Iuſtification is preſent, and Regeneration is preſent, Remiſſion of ſinnes is preſent, Reconciliation is preſent; and you will ſay that theſe are farre better than the things of this world: But ſay that theſe were not preſent but to come, yet wee account it a part of wiſedome to part with a thing preſent that is of ſmal account, for hope of a better afterwards; who is there that will not part with a ſmall thing preſent, upon condition of enjoying of a greater afterwards? the world and the things of the world are nothing in compariſon of Grace and Salvation; therefore what if thou forſake all theſe things, upon condition you ſhall get eternall life for them hereafter. For this is the difference betweene reaſon and ſenſe; Nature is carried away by ſenſe, it delights in that which it feeles, now ſenſe is preſent; but reaſon goes according to judgement, and reſts upon hope: therefore let the children of God uſe their ſpirituall reaſon in the forbearing of preſent worldly delights, in hope of enjoying of better things; and take heed of ſenſe, be not led away by it, for it is uſually a great meanes to draw our heart and affections from Grace to earthly things. *Luk.* 15.23. the *rich Glutton* when hee was in torment, had this anſwer from *Abraham*, *Sonne, Remember that thou in thy life time hadſt thy pleaſure:* that is, thou hadſt it then when it was not a time for pleaſure; thou waſt led away by ſenſe, and now thou muſt be puniſhed. The Apoſtle, *Iam.* 5.5. pronounceth a woe upon rich men, becauſe *you received your conſolation here*; that is, you have received pleaſure in a wrong place, for the earth is no place of true pleaſure; there-

Difference betweene nature and ſenſe.

Luk. 15.23.

pleaſure

Iam. 5.5.

fore you have received your conſolation; you can expect no other pleaſure hereafter, for you have ſought true content where it is not; therefore woe unto you.

Simile. A man that mindes earthly things is like a man that hath a great graſpe, which cannot hold any thing more except hee let fall that which he hath: earthly minded men, they have their hearts full of earthly things and pleaſure, and therefore it is not poſſible that they ſhould gripe Chriſt and Grace, except they let fall that gripe that they have already of earthly things: Therefore this is a falſe Reaſon that men doe object.

Object.2 The ſecond Objection is, becauſe earthly things are ſenſibly felt, and in things that are ſenſibly felt, there is ſweetneſſe: but as for other things, they are onely conceived by the imagination, as Grace and other ſpirituall things.

To this I anſwer, men in this are exceedingly deceived: for if the leſſer faculty be ſenſible, then much more the greater faculties, and if the inferiour part of the ſoule hath a ſenſible taſte, then certainely the ſuperiour part of the ſoule is the more ſenſible part: for the greater faculties have the greater ſenſe, and as they are larger ſo they grow deeper. To explaine this, take a man that hath an afflicted Conſcience, as the Conſcience is the greateſt faculty, ſo it hath the greateſt ſenſe in it; for what it apprehends it is preſently ſenſible of, whether it be joy or ſorrow.

A threefold difference in the matter of ſenſe betweene the ſuperiour and inferiour faculties.

Now in the matter of ſenſe betweene the ſuperiour and inferiour faculties, the Schoolemen make a threefold difference. Firſt, ſay they, that ſenſe which the underſtanding or minde hath, is permanent, it laſts

for ever, becauſe the things themſelves are permanent, it feeles Grace, Iuſtification, Remiſſion of ſins, it feeles God, and Chriſt, and the Spirit; but the ſenſe of the other faculties vaniſheth and paſſeth away: As a man that hath for the preſent taſted a Sermon well, and another hath taſted a good worke, or a good turne done, which in time are forgotten; the remembrance of them laſts not for ever. Secondly, 2
theſe naturall Senſes are but for the preſent; that which you now taſte is preſent, that which you taſted before is gone, this is the nature of theſe faculties; but it is not thus with the underſtanding. Thirdly, 3
theſe Senſes leſſen through defect and wearineſſe; a man will bee weary with eating of honey, though it be pleaſant to the ſenſe; a man is weary with meat, and with ſleepe, with reſt, and with pleaſure, when as theſe are delights, and very pleaſant in the fruition; but over much of any of theſe makes them a burthen: but the ſpirituall ſenſes are not ſo, for they are endleſſe; Iuſtification, Remiſſion of ſinnes, and Reconciliation, are without end; therefore labour to finde the ſweetneſſe that is in God, reſt not till thou get the Spirit which brings Grace into the heart; and doe but talke with thoſe that have taſted of this ſweetneſſe, that have firſt taſted of earthly things, and now have taſted of ſpirituall, and they will tell you of the excellency of the one above the other. *Heb.* 11. 14. *&c. They declare plainely, that they ſeeke a Citie,* not in this world, for then they might returne, *but a heavenly place.* Heb. 11. 14.

The third Objection is, becauſe of the opinion and ſpeech of men concerning theſe earthly things; and *Object.* 3

Esay 6. 5. this hath a great force: *Esay 6. 5. Woe is mee, for I am a man of uncleane lippes, and dwell in the middest of a people of uncleane lippes:* that is, I shall have a base opinion of this people, if I shall propheſie unto them. So *Mat.* Mat. 24. 11. 24. 11. *Many false Prophets shall arise and deceive many:* that is, men shall be taken in a trap to doe evill, by the false opinion and speech of the multitude; for men that fall into errours, are alwayes drawne by fancy.

Mouth 1 To this I answer, First, you shall finde them but mouth-friends, and therefore when they perswade men by speech and opinion, it is because they would deceive; and therefore I beseech you take heed of them: It is a dangerous thing when the devill will *plow with our Heifer:* that is, when he will use our fancy and appetite as an instrument to draw us to sinne: You see the danger that *Adam* fell into, when *Eve* was made the Instrument, by being led by fancy and opinion; the devill shewes her the excellency of the Apple, and by his perswasion she is drawne to taste of it. So I read of a Martyr, who when he came to suffer, his friends perswaded him to turne; he answered thus, The Martyrs speech *You speake it out of love, but there is one within you who is mine enemy, that perswades you thus to speake.* Enemy In like manner say you, that the opinion and speech of men is good, but there is an enemy within that useth deceit. We have a proverbe, *It is good telling of money after ones father:* so it is good trying the speeches of the deare st friends, lest there be deceit in them.

Secondly, to this I answer, to be sure not to be deceived by the false opinion of men, it is to get sound knowledge in the Word, and from it to gather a peremptory

emptory concluſion, that we will not be drawne no further than wee are warranted by that: Now a man muſt looke that he ſtand upon his owne bottome, and not wholly on another mans judgement. A man that ſets himſelfe upon a good ground, will ſtand faſt when others ſhake and fall; now this ground is the word of God: and when wee have this ground, to reſolve with *Ioſhua*, that whatſoever others doe, *I and my houſe will ſerve the Lord*: and peremptorily to take up the reſolution of *Peter*, *Though all the world ſhould forſake Chriſt, yet we will not.* I ſay, a peremptory will to doe good, is good; though we have not power to effect it: but we muſt looke that it be upon a good ground; for we muſt know that the way to heaven is not a broad footway, where many footſteps appeare, as a path-way is to a great Citie; but it is a *narrow way*, and therefore we muſt throng hard: beſides, there are not many going that way; and therefore we muſt not give eare unto the opinion and ſpeeches of the multitude. You know a man of underſtanding, if a childe come unto him and ſpeake of his rattles and bables, he will not anſwer him, becauſe they are too baſe things for him to talke about; and if he doe ſpeake unto him, it is becauſe the childe wants underſtanding to conceive of other things: ſo it is with carnall men, as the Apoſtle ſaith, 2 *Pet.*2.12. *They ſpeake evill of thoſe things they know not*, becauſe they want ſpirituall knowledge: They are like a Countrey-man, that comes, and ſeeing one draw a *Geometricall* line, begins to wonder what it meanes, marvelling that he will ſpend his time in drawing of ſuch a line, though he knowes well the uſe

Note a man

A good ground required for doing of good.

Simile.

2 Pet.2.12.

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of it that drawes it; and to this purpose the Apostle
1 Pet. 4.4. saith, 1 *Pet.* 4. 4. *They marvell that we runne not with them unto the same excesse of riot:* that is, they cannot see the reason why wee should not be as prophane as they.

Object. 4 The fourth reason wherefore men will not set upon these corruptions, is, because of a false opinion and overvaluing of them, and therefore they thinke they doe nothing in the getting of them but what they deserve, and that they are worthy their labour and paines.

To this I answer; Let men looke unto this, that they be not deceived in them, and compare them with the Scriptures: for if you judge of things as the Scripture doth, it will appeare that the reason is false, but if you doe not, although they be vanitie, yet they will deceive you whatsoever you esteeme of them; for the truth is, that there is nothing in them but *vexation of spirit*; you shall finde great inticements, and much evill in them: besides, they will fill your hands full of much evill and bloud; that is, they will give thee no true Ioy: for what joy hath the murtherer of his murther? Now the reason wherefore they cannot give true Ioy, is, because they are under the facultie of joy:

Simile. As the eye is weary quickly with looking on a small print, but let the print be sutable unto it, then it will delight in it; so it is with the facultie of joy, if there were no wearinesse brought to it by them, then men would not be weary in the acquiring of them; but we see there is such an awkwardnesse in the minds of men for the getting of them, that it weares the minde, but
Jer. 9. 23. satisfies it not. *Ier.* 9. 23. saith the Prophet, *Let not the wise*

wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: that is, he hath no cauſe to glory in any outward thing, becauſe it is the Lord that ſheweth judgement, and can diſſolve any creature to nothing; but if he will glory, let him glory that he knowes God: for the true knowledge of God bringeth true Comfort and Ioy. But it is not ſo with the creatures, for there is no creature can bring good, or doe good or evill without God; I ſay, no creature can bring comfort unto a creature without God; for God, if he is the ſuſtainer of all creatures, ſo likewiſe he is the Author of all. But if wee come to ſpirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nouriſheth us not ſimply as it is a creature, but it becomes nouriſhable by reaſon of that which is put unto it; as the fire brings light & heat, heat is the matter of the fire, light is but a thing or qualitie that depends upon it; ſo the matter of every comfort is God, and of all things in the world, though the inſtruments that doe convey this comfort be a creature: therefore you may have the huske when you want the kernell; that is, you may have theſe outward things, and yet want the ſweetneſſe of them. And this is when God turnes away his face from a man in the creatures, then the comfort in the creature is gone; and therefore *David* prayed, *Turne not thy face away from thy ſervant:* that is, take not away my comfort. All mens comforts ſtand in *Gods face:* let a man be never ſo rich, let him have wife and children, lands and poſſeſſions, give him what outward things you will, and what joy and

Ioy &c. Creatures can bring without God

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Simile. As the eye is weary quickly with looking on a small print, but let the print be sutable unto it, then it will delight in it; so it is with the facultie of joy, if there were no wearinesse brought to it by them, then men would not be weary in the acquiring of them; but we see there is such an awkwardnesse in the minds of men for the getting of them, that it weares the minde, but
Jer. 9. 23. satisfies it not. *Ier.* 9. 23. saith the Prophet, *Let not the wise*

wise man glory in his wisedome, nor the strong man in his strength, nor the rich man in his riches: that is, he hath no cause to glory in any outward thing, because it is the Lord that sheweth judgement, and can dissolve any creature to nothing; but if he will glory, let him glory that he knowes God: for the true knowledge of God bringeth true Comfort and Ioy. But it is not so with the creatures, for there is no creature can bring good, or doe good or evill without God; I say, no creature can bring comfort unto a creature without God; for God, if he is the sustainer of all creatures, so likewise he is the Author of all. But if wee come to spirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us not simply as it is a creature, but it becomes nourishable by reason of that which is put unto it; as the fire brings light & heat, heat is the matter of the fire, light is but a thing or qualitie that depends upon it; so the matter of every comfort is God, and of all things in the world, though the instruments that doe convey this comfort be a creature: therefore you may have the huske when you want the kernell; that is, you may have these outward things, and yet want the sweetnesse of them. And this is when God turnes away his face from a man in the creatures, then the comfort in the creature is gone; and therefore *David* prayed, *Turne not thy face away from thy servant:* that is, take not away my comfort. All mens comforts stand in *Gods face:* let a man be never so rich, let him have wife and children, lands and possessions, give him what outward things you will, and what joy and

All mens comforts stand in Gods face.

and comfort is in them if Gods face be turned away? *Ahab* is rich enough, and *Haman* hath a wife and children, and yet what comfort and joy had they in them? It is not the creature that can yeeld true comfort, but it is the All-sufficiency that is in God, and from him derived unto them: As for example, Take a man that is in despaire, tell him of the world, make large promises unto him in this kinde, none of all these will comfort him, they are so farre from ministring comfort, that they adde unto his sorrow, especially if his griefe be for a matter of sinne; but tell him of God, and his sufficiency of Christ, and of Iustification, and Remission of sinnes, then he will beginne to have some joy in God: And as the presence of God is now most comfortable, so in hell the knowledge of God and his presence shall be their greatest torments. Therefore let my advice be unto you that which the Prophet *David* gives in the like case, *Psal.62.23. Trust not in oppression, and if riches increase, set not your hearts upon them:* that is, set them not so upon them, as to place your happinesse in them.

Simile.

Psal.62.23.

Vse. 2. The Use then may serve for the just reproofe of all earthly minded men, and for exhortation unto all to leave their earthly mindednesse: Let us all therefore labour to deprive our selves of all inordinate desire of them; especially it concernes those that abound in them, to keepe a strong watch about their hearts, lest this viper lay hold upon them: for as it is a hard thing to keepe a cup that is full without spilling, so it will be a hard worke for those that have their Closets full of earthly things, not to have their hearts taken up with

with them; and therefore our Saviour saith, *It is a hard thing for a rich man to enter into the kingdome of God.* What is the reason of this? because it is hard to have abundance of outward things, and not to put trust in them: and what is said of riches may be said of any other outward thing whatsoever, whether it be pleasure, or honour; for these all worke the heart of a waxie disposition to evill, so as it will take any impression, it will be ready to receive into the soule any sinne, or imbrace any Object, and carry the impression of it unto action.

Why it is hard for a rich man to be saved.

Now what should move us to mortifie these earthly members? The first Motive is, because if we doe not mortifie them, the devill will ensnare us by these earthly members, though we seeme not to be within his power: As a Dogge that hath broken away from his keeper, yet going with his chaine hee will the more easily be taken: so these earthly members are as a chaine, whereby the devill layes hold on us; therefore if you would not be taken by Satan, then mortifie these earthly members.

Motives to mortifie our earthly members.

1. *Simile.*

The second Motive to move us to mortifie these earthly members is, because one earthly member, or the reigning of one sinne in us, tyes us fast from God, and bindes us fast to the devill: now what matters it whether a man be tyed with one chaine, or twenty chaines if he be tyed fast; so what matters it whether hee bee tyed with one sinne, or many sinnes, if one keepes him from God: For as one Grace, truely wrought by the Spirit, makes a man righteous; so one raging sin makes a man unrighteous. Men thinke

One reigning sinne makes a man unrighteous.

that they may retaine some sinne, and yet bee righteous; but I say, if thy heart bee set upon any earthly thing, if it be but an immoderate care for these earthly things, or if it bee but feare of such or such a man, which may seeme to bee but a small thing, that tyes thee from God; I say, if you looke unto such a man, if a matter of Conscience come before thee, and thou dare not doe justice for feare of him, but will in this case rather breake with God, it is a signe that there is no true Grace in thee, thou art as yet earthly minded: but if thou be heavenly minded, thou wilt set thy resolution thus; This thing I know to be just and right, it is a matter of Conscience, though all the men in the world should be angry with me, yet I will doe it. And therefore our Saviour saith, *Except hee deny himselfe, hee cannot be my Disciple, Luk.9.23.* that is, if hee cast off all selfe-love of these outward things, so as he will not set his heart immoderately upon them. But it is now farre otherwise with men, they will doe as other men doe; like the Planets, they will turne every way; and therefore it is impossible but Satan should catch these men, because they love to play with his bait: deceive not thy selfe, if thou forsake some, and doe not forsake all, thou art as yet not heavenly minded: For a man may not bee altogether covetous, and yet not renewed; he may not gripe so fast after the world as another, and yet not be depending upon God, such an one is but an earthly minded man: so a man may be religious a while, and he may deny himselfe either some sinne, or else the company of wicked men, and yet when he comes but unto this,

Luke 9.23.

that hee must deny himselfe in all his pleasures, here he stands at a stay, Gods Grace and Salvation and he parts, hee will not buy it at so deare a rate, as to lose his pleasure in these outward things.

But you will say unto me, How shall wee doe to get this loathing of earthly things? Therefore, for the better helping of you unto this worke, wee will now come downe to consider some meanes by which you may obtaine it. *Object.*

First, if you would get a loathing of earthly things, the first meanes, is, to get a *sound Humiliation:* For what is the reason men doe so minde earthly things, and why they doe not place heavenly things before, but because they have not felt the bitternesse of sin. Now the true ground of Humiliation, is the hating of sinne, out of love unto God: but men turne it another way, they make another ground of Humiliation. *Answer.* Meanes to obtaine the loathing of earthly things.

For first, it may be they are humble because of the feare of judgement that is present, or one that is likely to ensue, but not for sin as it is displeasing to God; their heart, it may bee, is broken, but it is not made better. 1 Humiliation. False grounds of it.

Secondly, it may be they are humbled because of some generall losse of outward things, or of some generall judgement that is befallen the land, or it may be a particular losse of credit, or the like, but not for any particular sinne. 1 2

Thirdly, it may be there was a deeper ground, the persons of some men that were rich, but now are fallen, and therefore because their hopes depended upon this man, and now being unable to helpe them, they are dejected. But this is a false Humiliation; for 3

Wherein true Humiliation ſtands.

true Humiliation conſiſteth in an abſtaining from ſin, becauſe it is diſpleaſing unto God, and a raiſing up of the heart by Faith in Chriſt to beleeve the promiſes both of Iuſtification, and Remiſſion of ſinnes, and then from hence flowes a loathing of ſinne.

2 The roialty of ſpirituall things.

Secondly, if you would get a loathing of earthly things, you muſt remember the *royalty of the ſpirituall things*, what the excellency of them is; they farre ſurpaſſe all the things in the world: Grace hath the greateſt power in it, it is able to *quench fire*, to *ſtop the mouthes of Lions*, Heb. 11.34. Now if men did but beleeve that there were ſuch a power in Grace, they would never bee brought to minde earthly things: therefore labour to ground your ſelves in the true Knowledge of God, get good Arguments in your ſelves of the precious neſſe of heavenly things, for if a man be not thus grounded, but ſhall ſee greater arguments to the contrary, hee will preſently begin to ſuſpect that ſpirituall things are not the beſt. Now when a Chriſtian is thus grounded, hee is able to diſcerne things of a contrary nature; therefore bring them unto the triall, and the more you try ſpirituall things by a ſanctified judgement, the more excellent they will appeare; but if they be not ſpirituall things, the more you looke upon them, the baſer they ſeeme to be.

Heb.11.34.

3 A conſtant and diligent watch over the heart.

Thirdly, if you would get a loathing of earthly things, then labour to keepe a conſtant and *diligent watch over your hearts*: for when a man ſets his heart and mind upon earthly things, they will worke careleſneſſe and remiſneſſe of better things; it ſo poſſeſſeth his heart with feare, that he altogether neglecteth

ſteth ſpirituall things; it will make thee careleſſe in prayer, and other holy duties. Take heed therefore of filling thy heart with earthly things, for it will take away the relliſh of ſpirituall things; and if once the ſweetneſſe of them be gone, thou wilt make ſmall account of them; Take heed of too much pleaſure, for then you will neglect prayer in private; and take heed of abundáce of riches, for they have a drawing power in them: And here what Chriſt ſpak unto the Church of *Smyrna*, *Rev.* 3. 8, 9. *I know thou art rich, &c.* may be ſaid unto you, I know you are rich, by the great labour yee take after the riches: men take much paines for the getting and keeping of earthly things, then how much more ſhould they labour to get and keepe ſpirituall things; labour to keepe your hearts in tune, labour to keepe a relliſh of ſpirituall things in your hearts, and expell whatſoever is contrary unto it: Take heed of immoderate love of riches, pleaſure, or honour; take heed that you incroach not upon the Sabbath, ſet that apart for the inriching of your ſoules. I ſpeake not this becauſe I would have you careleſſe in your places and callings, but I would have you caſt off all unneceſſary occaſions and buſineſſes which you draw upon your ſelves, by reaſon whereof yee neglect better things. It now remaines that I give you ſome meanes to get heavenly-mindedneſſe.

Rev. 3. 8, 9.

Meanes to get heavenly mindedneſſe.

The firſt meanes, if you would get heavenly mindedneſſe, is this, You muſt labour to get *Faith*; for the more Faith thou haſt, the more thou art in heaven: Faith overcomes the world, which ſets upon us two wayes: firſt, by promiſing things that are good; ſecondly,

I Faith.

A twofold ſnare of the world.

condly, by threatning that which is evill. Now Faith overcomes both these: For,

First, the world tels thee, that if thou wilt be earthly minded, thou shalt get respect and credit, thou shalt get an Inheritance, thou shalt be a King; but Faith tels thee, that if thou wilt be heavenly-minded, thou shalt get credit and respect with God and his Angels, and *an Inheritance undefiled, immortall, which fadeth not away*; thou shalt be as a King, and a Prince here in this life, over the world, the devill, and thine owne corruptions, over all these thou shalt be more than a Conquerour, and have a Crowne of glory in the life to come.

Secondly, the world tels thee, that if thou wilt not be earthly minded, thou shalt lose thy wealth and riches, thy honour and thy credit, nay, thy life also; but Faith tels thee, that if thou beest earthly minded, thou shalt lose thy spirituall life, and riches, and shalt be poore in the graces of the Spirit; thou shalt lose honour and credit with God and his children; nay, thou shalt lose eternall life. Thus Faith overcomes our inordinate affections to the world, and makes us heavenly minded.

2 Humility. Jam. 4. 8.

The second meanes, if you would get heavenly mindedness, is this, You must labour for *Humilitie*: this is that which the Apostle *Iames* exhorts us unto, *Iam.* 4. 8. *Clense your hands you sinners, and purifie your hearts you double minded*; & then *humble your selves, cast your selves downe, and the Lord will raise you up*. Where wee may note, that before our hearts and hands can be clensed, we must be cast downe. This we may see in the Parable

ble of the Sower, *Luk.* 8. 8. two of the ſorts of ground were not fit to receive ſeed becauſe they were not humbled, and therefore the Word had not that effect in them as it had in thoſe that were humbled, plowed, and had the clods broken. It is with an humble ſoule, as it is with an hungry and thirſtie man; tell him of gold and ſilver, he cares not for it, only give him meat and drinke, for that is the thing he moſt deſires, and ſtands moſt in need of: or like a condemned man, tell him of lands and poſſeſſions, he regards them nothing at all; for nothing will ſatisfie him but a pardon: ſo it is with a Chriſtian that is humbled and caſt downe under the ſenſe of the wrath of God for ſinne; tell him of any thing in the world in the moſt learned and excellenteſt manner that poſſibly you can, yet nothing will ſatisfie him but the love and favour of God in Chriſt, he can relliſh nothing but heavenly things; nothing will quench his thirſt but the imputed righteouſneſſe of Chriſt. Thus you ſee that Humilitie is an excellent meanes unto heavenly mindedneſſe. *Simile.*

The third meanes, if you would get heavenly mindedneſſe, is this, thou muſt labour to get thy *judgement rightly informed*, eſpecially concerning earthly things: The reaſon wherefore men are ſo beſotted with the world, is, becauſe they doe not conceive of the things in the world ſo as indeed they are, they thinke better of them than they deſerve, and looke for that from them which they cannot afford them: therefore heare what the Preacher ſaith of them; *Salomon* ſaith, that *they are vanitie and vexation of ſpirit*: yea, he calls all vanitie: And in another place he compares

3 A judgement rightly informed concerning earthly things.

Eccle. 1. 14

pares them to things that are moſt variable, and moſt uncertain, as to graſſe that withereth, to a ſhadow that is ſuddenly gone; this is the eſteeme that the Wiſeman had of earthly things. And thereby we may ſee that they are not truly good, becauſe they are uncertaine things, and promiſe that which they cannot performe unto us; for at the beſt they are but things wherein, as through a crevice, we have a ſmall glimpſe of the true good; yet they themſelves are not over-good, becauſe they are not the cauſe whereby the chiefe Good is produced; neither are wee able to keepe them; for at ſuch or ſuch a time they will be gone; ſo that they are neither true good, nor our good; and therefore this ſhould weane us, and our hearts from them. But let us ſtrive to ſet our affections on things that are durable good, and ſubſtantiall good, which will not deceive us; and will promiſe us nothing but that which it will performe farre beyond our deſerts: therefore labour for a right informed judgement.

a ſight into y Sufficiencie of God

4 A ſight into the All-ſufficiency of God. Gen. 17. 1.

The fourth meanes, if you would get heavenly mindedneſſe, is this, Labour to get *a ſight into the All-ſufficiencie of God:* Remember what the Lord ſaid unto *Abraham, I am God All-ſufficient; walke before me and be upright.* God is an All-ſufficient God for generall good; things of this life are at the beſt but particular good; as health is a particular good againſt ſickneſſe, wealth and riches a particular good againſt poverty, honour and credit a particular good againſt diſgrace; but God is a generall good, and the fountaine of all goodneſſe: other things are but created, like ciſternes,

God is a Generall good

that

that good they have is put in them; therefore the Lord complaines of the people, *Ier.* 2. 13. *They have forſaken me the fountaine of living waters, and have digged to themſelves Ciſternes that will hold no water*; that is, they have forſaken God the fountaine of all good, and have choſen unto themſelves the creatures, that have no more good than that which comes from God, the fountaine: As a man that forſakes a fountaine that continually runnes, and betakes himſelfe to a crack'd Ciſterne that hath no water but that which commeth from the fountaine, and is alſo ſubject to loſe his water; ſo when men ſet their hearts on earthly things, they forſake God who is All-ſufficient for them, and ſeeke to his Creatures which are inſufficient and unable to helpe themſelves: therefore you ought to thinke of theſe things, to the end you may be heavenly minded.

Ier. 2. 13.

The fifth meanes to get heavenly mindedneſſe, is this, To *Remember from whence thou art fallen, Rev.* 2. 5. this is for thoſe that have beene heavenly minded, and now are earthly minded. It is with many Chriſtians as it is with the ſhadow on the Diall, the Sunne paſſeth, and they know not how: or as a man going to Sea, firſt he loſeth a ſight of the Townes and houſes, then the ſight of the Churches and Steeples, and then he loſeth the ſight of the mountaines and hils, then at laſt he ſeeth nothing but the motion of the Seas; ſo there are many Chriſtians that make a godly ſhew of profeſſion at firſt, but by degrees they fall away, till at length they become nothing; they leave the good profeſſion, and take up an outward profeſſing of

A remembrãce from whence we are fallen. Rev. 2. 5. *Simile.*

Simile.

A ſpirituall Conſumption compared to a bodily.

Chriſtianitie, and doe all in hypocriſie: it is with theſe men as it is with a man that hath a Conſumption in his bodie; firſt, he growes weake; ſecondly, he loſeth his colour; thirdly, he loſeth his relliſh and taſte, and this is the moſt dangerous of all: ſo it is in a ſpirituall Conſumption; firſt, they are weake and feeble to performe holy duties; ſecondly, they loſe their colour, that is, their cheerefulneſſe in the performance of holy duties; thirdly, which is the worſt of all, they loſe their relliſh, they cannot taſte wholeſome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered. A Conſumption at firſt is more eaſily cured than diſcerned; and at length it is more eaſily diſcovered than cured; ſo it is with the ſpirituall: the ſickneſſe and the weakneſſe of the ſoule may at the firſt be more eaſily cured than diſcerned, but when they beginne to loſe their colour and taſte, it is more eaſily diſcerned than cured. This is a marvellous dangerous caſe; and therefore to prevent this ſickneſſe of the ſoule, let men remember from whence they are fallen: I can compare ſuch Chriſtians to nothing ſo fit as unto the Image of *Nebuchadnezzar*, which he ſaw in a viſion; the head was of gold, the breſt, ſhoulders, and armes of ſilver, the thighes and legges were of braſſe and Iron, and the feet were of clay: ſo many Chriſtians, at the firſt, for their zeale, knowledge, tenderneſſe of conſcience, are as pure as gold; afterwards, they grow more cold and remiſſe in the performance of holy duties, than before; as alſo not ſo carefull in the keeping of a good conſcience; and this is worſe than the firſt, even as ſil-

Such are fitly compared to *Nebuchadnezzars* Image. Dan. 2. 32.

ver

ver is worſe than gold; againe, they come to a degree worſe than that, like braſſe and Iron, dead and cold to every thing that is good; then at laſt they come to clay; that is, to be earthly minded, minding onely the things of the earth: and therefore if thou wouldeſt get heavenly mindedneſſe, and keepe off this ſpirituall Conſumption of thy ſoule, remember from whence thou art fallen.

Having already ſhewed you the difference beeween earthly and heavenly mindedneſſe, and alſo ſhewed you the meanes whereby you may get out of earthly mindedneſſe, it now remains that we lay downe ſome motives to move you to this worke.

Motives to heavenly things.

1 Heavenly things a better object.

The firſt Motive to move all men from earthly mindedneſſe, is, becauſe *heavenly things are a better object*: the deſire doth not dye, but change; the affections and deſires are but changed from earthly things to heavenly things: now every deſire hath a conjunction with the things that they affect; if it be but an earthly deſire, it hath a conjunction with an earthly object; ſo if it be an heavenly deſire, it hath a conjunction with an heavenly object. Now if men did but know, or at leaſt would be perſwaded of this, it would be an excellent meanes to perſwade men to leave earthly mindedneſſe: for what is the reaſon that men will not profeſſe Religion, but becauſe they ſay, then wee muſt be crucified unto the world, and the world muſt be crucified unto us; that is, they muſt leave all their pleaſure & delights. It is true, thou muſt be crucified unto the world, thou muſt leave inordinate care of earthly things, all diſtruſting care, which

is a companion of earthly-mindednesse in unregenerate men; now what losse will it be unto thee, if thou have heavenly affections for earthly? Will not a man willingly part with drosse for gold? A man that is recovered of a dropsie, what if a necessitie be laid upon him to abstaine from excesse in drinking, would he not rather willingly leave his desire, than have his disease to returne? So, what if thy affections be changed from earthly to heavenly things, so as thou dost feele the burthen of immoderate cares cast off thee? what though a necessitie be laid upon thee not to entangle thy selfe with the things of this world; is it not for thy soules health to keep it from a Consumption? If men would be perswaded of the benefit that comes by this heavenly-mindednesse, and that it were but a change of the desire; not to their losse, but their great advantage, surely they would not be so backward from getting of heavenly-mindednesse: therefore labour to perswade thy heart of the truth of this grace, for this doth not so tye a man from the world that he must not have any thing to doe with it, but it orders a man in the world, it keepes him from all inordinate cares of the world, and all inordinate desires of earthly things, it sets all the faculties of the soule in order, and it sets the body in order: now if men did but know the benefit of this change, they would be more easily perswaded to leave earthly-mindednesse.

2 No sweetnesse in earthly things.

The second Motive, to move all men to leave earthly-mindednesse, is, because *there is no sweetnesse in these earthly members*; there is an insufficiencie in them, they cannot give any true content to the heart of a man;

and

and that they cannot doe it, this is cleare by two particulars: first, this ariseth from the mutability of the things; Secondly, it ariseth from the disposition of the persons.

First, I say, they can give no true content unto the heart of a man or woman, because they are mutable, and subject to change: now you know that all earthly things are mutable, they have a time of being, and a time of not being: let the heart of a man or woman be set upon any of these earthly things, and the losse of it will bring greater sorrow of heart, by how much more hee hath set his heart upon them: if immoderately, then the sorrow is the greater; if moderately, the sorrow is the lesse; but if hee set his whole heart upon any thing, whether it be his riches or his honor, or his pleasure, the losse thereof will cause much sorrow of heart: now it is onely Grace that gives true cõtent unto a Christian; spirituall things they change nor, they are constant, immutable, and permanent, as Iustification, Remission of sinnes, and Reconciliation, these are not subject unto any change, they cannot be lost; for when the heart is set upon heavenly things, the comfort cannot be removed, because the cause of that comfort continues. Now comfort in Christ is the true content of the soule, and therefore where Christ is by his Grace in the heart, there is content.

1 Because they are mutable.

Secondly, I say, they can give no true content unto a man or woman, if we consider the condition and the disposition of the persons, and that two waies: first, if we consider them as good men, and so belong to God; or secondly, if wee consider them as bad men, and so

2 Because of our condition.

not belonging unto God, wee ſhall ſee that outward things cannot yeeld any true content unto either.

1 Whether good.

Firſt, if they be good men, and ſo belong unto God; yet there cannot be ſuch ſweetneſſe in them as to give true content unto the ſoule. For many times they are a cauſe, or at leaſt a meanes to draw afflictions from God upon a man: for *God is a jealous God*; that is, a God hating ſpirituall Idolatry. Now when the heart of a man or woman is immoderately ſet upon, when, I ſay, his heart runnes a whoring from God after earthly things, whether it be after riches, honour, or pleaſure, the Lord will be ſure to meet with him, & whip him home for it: As we ſee in *David* and *Eli*; if *David* will ſet his heart upon *Abſalom*, the Lord will be ſure to meet with his *Abſalom* above all the reſt; if *Eli* will not correct his ſonnes, but let them diſhonor the worſhip and ſervice of God, God will correct them himſelfe. And this ariſes from the nature of God, for God hath a fatherly care over his children, and therefore will not ſuffer them to ſoile theſelves with the things of the world, nor their affections to be drawne away; and therefore the Apoſtle ſaith, that *he chaſtiſeth every ſonne whom he doth receive*; that is, if a man or a woman do belong unto God, they ſhall be ſure of ſorrow and affliction; and theſe are ſent unto them to weane them from the things of this world, to purge out of their hearts that ſweetneſſe that they are ready to conceive in theſe outward things, by reaſon of that corruption that is in them.

2 Wicked.

Secondly, if they be wicked men and doe not belong unto God, yet there ſhall be no ſweetnes in them; for

for if he be not regenerate, outward things are not ſanctified, and where they are not ſanctified unto a man or a woman, no ſweetneſſe can be expected from them: And the reaſon is, becauſe they have not peace of conſcience, which proceeds from grace. Now howſoever worldly men may ſeeme to the world to have true content, and to be filled with joy, yet the truth is, it is a ſicke joy; for their conſciences are ever accuſing of them, and they are in a continuall feare that they ſhall loſe one another: therefore the Lord will be ſure to afflict them, *Pſal.* 55. 19. *the Lord will heare and afflict theſe becauſe they have no changes, therefore they feare not God*: therefore doſt thou ſee a wicked man proſper in the world, and is not ſubject to ſuch croſſes and loſſes as other men are, it is a foule ſigne that that man doth not belong unto God, but is one whom God hath appointed unto damnation: For this is the nature of earthly-mindednes, it caſts out of the heart the feare of God in an unregenerate man; now where Gods feare is not, Gods grace will not help that man. But this is not uſuall, for the Lord moſt commonly meets with them here either by afflicting of judgements upon them, or elſe with ſudden death; but if he do not meet with them here, it is becauſe their judgements may be the greater, that when they have heapt up the meaſure of their ſinne, then God will heape up the meaſure of their puniſhment, and the meaſure of his wrath, to preſſe them downe unto hell. Now what if God deferre the execution of Iudgement, it is not becauſe there is any ſlackneſſe in God, as if he did not regard them, but the Apoſtle ſaith, that tis his *Patience*,

The nature of earthly-mindedneſſe.

1 Pet. 3. 20

ence, 1 *Pet.* 3. 20. he takes notice of it, he puts it upon record, he remembers it well enough, but he is a patient God; that is, he *waits* for their conversion. Now patience is an attribute of God, and every attribute of God is God himselfe; for *there is nothing that is in God but it is God:* Patience, I say, is one of the Attributes by which God hath made himselfe knowne unto us: now when men abuse this Attribute of God, hardning himselfe from his feare, he will certainly meet with them: what and if God doe deferre long? it is not because he shall escape unpunished; for saith God, *When I begin, I will make an end:* that is, I will strike but once, they shall have no more time for repentance, they shal not abuse my patience any more. This is a fearefull Iudgement of God, when God doth proceed by prosperitie to destroy them; and it was the judgement the Lord threatned against the two sonnes of *Eli,* 1 Sam. 3. 22 *Hophni* and *Phineas,* 1 *Sam.* 3. 22. Thus you see there is no sweetnesse in outward things for a man to set his heart upon them.

3 No salvation with them.

The third Motive, to move all men to leave their earthly-mindednesse, is, because if a man or woman be earthly-minded, *they cannot be saved:* and who is there amongst us that would not willingly be saved? All men doe desire salvation, and yet there are but few that in truth doe desire it, because their practice of life is not answerable to such a desire; for the Apostle saith, *He that hath this hope, purgeth himselfe;* that is, he will take spirituall Physicke, the grace of the Spirit, which will throughly purge out this earthly mindednesse, or at leastwise keepe it under, that it shall not be able

able to beare dominion in his heart. Now I ſay, there is a neceſſitie laid upon every man to be heavenly-minded; for ſo our Saviour ſaith, *Mat. 6. 24. No man can ſerve two Maſters, he cannot ſerve God and Mammon* that is, he cannot ſerve God with one part of his ſoule, and the world with another, you cannot be earthly-minded, and heavenly minded; God will have all the ſoule or none, God will admit of no Co-partnerſhip, he will not be a ſharer with the world of that which is his right. Againe, two contraries in nature cannot ſtand together; now there is nothing ſo contrary as God and the world: and therefore the Apoſtle ſaith, *If any man love the world, the love of the Father is not in him:* that is, if he ſet the world in the firſt place, he cannot keepe the love of God, God and his grace will depart from that man: It is a thing contrary to nature to ſerve two maſters, men cannot beare it, for there can be but part-ſerving; and ſurely it is not ſo contrary to a man, as it is contrary unto God; therefore it is the folly of men that thinke they may retaine their earthly-mindedneſſe, and yet ſerve God too; but it is unpoſſible to joyne theſe two in any action, and yet be acceptable to God: Faith is that which is the ornament of every action; *Whatſoever is not of faith, is ſinne:* now every earthly minded man, is a faithleſſe man; it keepes Faith out of the ſoule, whether it be love of riches, or honour, or pleaſure, though it be but a depending on the approbation of ſuch or ſuch a man, it will keepe Faith out of the ſoule; ſo ſaith our Saviour, *Ioh. 5. 44. How can you beleeve, ſeeing ye ſeeke honour one of another, and not the honour that commeth of God?*

Mat. 6. 24.

God will have all the ſoule or none.

God? The cause that they wanted Faith, was, because they preferred the approbation of men, and sought that before the gifts and graces of God; for it is unpossible you should believe, so long as you retaine any affection of vaine-glorie. *Luk.* 9.23. our Saviour gives two markes of a true Christian; the one is, to *deny himselfe*; and the other is, to *take up the Crosse*; therefore it is not only required that a man deny himselfe the pleasures and profits of the world, and all inordinate affections, but he must also take up the crosse, he must be willing to suffer for Christ, reproach, disdaine, and shame; for there is as great a necessitie laid upon him to suffer, as to deny himselfe: and thinke, thinke not your selves heavenly minded, except you finde in you a heart willing to suffer for Christ.

Luk. 9. 23. Christs two marks of a true Christian.

The fourth Motive to move all men to forsake earthly mindednesse, is, because *it is the better part*, and every man would have the best part; but it is a hard matter to perswade men that that is the best part, for they say they have felt sweetnesse in them, and therefore now to perswade them, is to fight against reason; which is hard to be evinced without manifest proofe: First then, we will prove it by Authoritie: Secondly, we will prove it by Reason.

4 It is the best part to doe so.

Proved by 1 Authority.

First, I say, we will prove heavenly mindednesse to be the better part by Authoritie or Scripture: as *Luk.* 10.41,42. where in the storie of *Martha* and *Mary*, our Saviour makes a foure-fold difference betweene earthly and heavenly things; first, Christ saith to *Martha, Martha thou carest and art troubled*; that is, there is much care and trouble both to get and keepe earthly things,

Luke 10. 41, 42, opened. A foure-fold difference betweene earthly & heavenly things.

things, theſe cannot be gotten without great labour, it is a part of that curſe which God laid upon *Adam*, that *in the ſweat of his browes he ſhould eat his bread*; that is, he ſhould finde much difficultie and labour to get outward neceſſaries for the ſuſtaining of nature: *Mary* ſhee ſate downe, ſhe was at reſt, which ſhowes us thus much, that it is an eaſie labour, and an eaſie worke to ſeeke after grace: Indeed it is no labour at all, if wee compare it with the earthly labour; the one is the delight of the ſoule, but the other is the burthen of the ſoule: now that which is the onely delight of the ſoule, is grace, and therefore what the bodie doth to ſatisfie the ſoule in this, it accounts of it as no labour to it ſelfe, for it yeelds willing obedience to the ſoule: now where there is a willingneſſe in any man to doe a thing for another, the performance of the thing is not accounted as a labour to him, but as a delight, becauſe he is willing; but earthly mindedneſſe is a burthen to the ſoule, becauſe it is compelled by the unregenerate part to yeeld obedience unto it: therefore you ſee that heavenly things is the beſt part, becauſe it is an eaſie worke. Gen. 3. 17.

Secondly, *Martha* is troubled about *many things*; that is, there are many things required to make an earthly minded man perfect, to make him ſuch an one as he would be: if he have riches, then he muſt have honour, and pleaſure, and a thouſand things more, and yet never come unto that which he would be: it may be he is rich, but he wants honour, it may be he is honorable, but he wants riches; or it may be he hath both, but he wants his pleaſure; he enjoyes ſomething, 2

but he wants that which he would enjoy. But *Mary* hath chosen but *one thing*, and that is Christ, this satisfies her, but shee hath not him alone, but with him shee hath Grace, Iustification, and Remission of sinnes; one spirituall grace with Christ makes a Christian happie, he needs not to labour for any other; if Christ be in the heart, he will draw all grace with him into the heart: and therefore the Apostle saith, *He that gave us Christ, will with him give us all things else*: that is, all grace that wee shall stand in need of.

3 Thirdly, *Martha* was troubled, but about *earthly* imployments, things of little moment in comparison of grace: but *Maries* was for the *one thing needfull*; namely, grace and holinesse, and therefore Christ called it the best part; and indeed what comparison is there betweene earthly things and grace.

4 Fourthly, *Martha's* part is but of *corruptible* things, subject to change; they were mutable, there was no solidnesse in them; but *Maries part shall never be taken away from her*. Now with men, that which will endure the longest, is alwayes esteemed the best: *Maries* shall never be taken away, which implyes that *Martha's* was nothing so, because it was set in opposition against it. Thus you see how Christ judges of them, and therefore if you will beleeve Christ, spirituall things are the best part. Againe, *Luk.* 16. 8, 9, 10, 11. there are foure differences set downe betweene earthly things and heavenly things, whereby Christ proves that heavenly things are the best part. First, they make us unrighteous, and therefore they are called *unrighteous Mammon*, *vers.* 8. they draw the affections away

Luk. 16. 8. &c. opened

from

from God, and then a man becomes unrighteous; but that which makes us truly righteous, is Grace; so then it cannot bee denied but that is the best part that makes us the best. Secondly, they are the least part; *Hee that is faithfull in the least, is faithfull also in much*; that is, all outward things are lesse than Grace, though they were never so great; a little Faith, a little Sanctification is better than a whole kingdome without this. *Paul* reckons all his outward privileges but dung, in comparison of Grace, *Phil.*3 8,9. which he would not have done if they had not beene the better part. Thirdly, they make us unjust; he that is *unjust in the least, is also unjust in much*; that is, he that sets his heart upon earthly things, it will so draw his heart from God, that hee will make no conscience of right or wrong; now that which bindes the conscience is certainely the worst part. Fourthly, it makes us unfaithfull; *If you have been faithfull in a little* wicked riches, how will you bee faithfull in the true riches? that is, he that is earthly minded God cannot trust with any Grace; for earthly mindednesse takes away the fidelity of the creature; now where there is no true Faith, there can be no true repose in that man: A man without Faith, is like a house without a solid foundation, no body dares trust to it; neither will God trust an earthly minded man with Grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now wee will prove it by Reason that it is the better part.

The first Reason is, because Christ in the places before-named proved it to be the best part, therefore if 2 *Reas.*1.

you will beleeve Christ on his Word, heavenly things are the best part. The second Reason is, because they make us the sons of God, and consequently, the heires of Salvation; *We are* (saith the Apostle) *the sonnes of God by Faith in Iesus*: but the other makes us the children of the devill: And the third Reason, is, because he rewardeth heavenly mindednesse with Salvation, but the other he doth not reward.

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5 All things are at Gods disposing.

The fifth Motive to move all men to forsake earthly mindednesse, (if none of all these before spoken of will move thee, yet let this move thee) is this, because *all things are at Gods disposing*: hee it is (as the Wise-man saith) that *gives riches and honour, poverty and want*; all things are of God, there is nothing in earth, but it is first in heaven: as the Eccliplse of the Sunne is first in Heaven, and then in the Water and Land; so there is nothing that comes to passe in the World, but it was in Heaven before all eternity. This *David* confesseth, *Psal.* 31. 15. *They have laid a snare for me, but my times are in thy hands*: that is, they have laid a trappe to take away my life from mee, but it was first decreed in Heaven with thee what they should doe to me, all things come from God, whether they be good things or bad, whether they come immediately from God, as Life, Health, Ioy, Salvation, or the like; or whether they come mediately by other meanes, as friends, wealth, pleasure, sickenesse, sorrow, or the like: when thou art sad, who can comfort thee if God will not? when thou art sicke, who can heale thee? when thou art going to hell who can save thee? art thou weake, who can strengthen thee?

Pfa. 31. 16.

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art thou poore, who can enrich thee? *Preferment* (saith *David*) *comes neither from the East, nor from the West, but from God that sheweth mercy:* Art thou in favour with a great man, Who promoted thee? Art thou in honour, Who exalted thee? Perhaps thou wilt say, it was my parents, or this friend, or that man; no, it was first decreed in heaven, or else it had never been. This made *David* say, *Psal.6.8. The terrours of life and death are in thy power, or doe belong unto thee*; that is, nothing hath any power to doe any good or hurt, but as God wils it; I say, good or hurt is of God: *What evill is in the City, and the Lord hath not done it?* that is, what evill is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) is of God: Doth the Lord send any creature to hurt thee? the creature hath no power to doe it, except the Lord command him: As for example; You know an axe is a sharpe instrument, which with helpe will doe much hurt, yet let it alone and it will doe no hurt at all; but let a hand bee put to it, and presently you may doe much with it: so the creature hath no power to hurt thee, except they joyne with them Gods command; and this we call the evill of the creature. Againe, doth the Lord send any creature to comfort thee? it is not because the creature can comfort thee, the creature hath not any such power in it selfe, but the Lord useth it as an Instrument for thy good. *Matth.4.4. Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God:* that is, Bread, although it be a good Creature, yet it hath no power to nourish thee, except the Lord put power unto it, and command

Psal.6.8.

Simile.

mand it to nouriſh thee. Now ſeeing all things are of God, and this heavenly-mindedneſſe is a meanes to bring a bleſſing upon all the reſt, that is, to bleſſe them for thy good; be heavenly minded: This was the encouragement the Lord gave unto *Abraham, Feare not, for I am thy exceeding great reward, walke uprightly with me:* ſo if thou wouldeſt have a rich reward, Salvation, and everlaſting Life, then get heavenly-mindedneſſe.

But you will ſay unto me, it is true, wee were once earthly minded, but now we are heavenly minded; I am now another man to that I was, therefore that you may not deceive your ſelves to thinke that you are heavenly minded when you are not, I will give you ſome markes whereby upon examination you may know whether you have left your earthly-mindedneſſe or no.

Markes

Markes to know whether we have loſt our earthly mindedneſſe.

The firſt ſigne wherby you ſhall know whether you be earthly minded or no, is, by examining your ſelves whether your delight in earthly things bee immoderate, or an exceſſive care; examine whether your harts are ſo ſet upon them, that it deprives you of all ſpirituall Ioy, if you doe, you are as yet earthly minded.

Marke 1

Immoderate

Ioy 1

Firſt, if you exceed in the matter of getting of them, and then in the matter of keeping of them; when you make them the chiefe end of your deſire, and preferre your owne profit in the getting or keeping of them before Gods glory, this is to make them your God: yet I ſay not but it is lawfull to uſe things for an end; as Recreation, for this end, to fit our bodies for the performance of better things, this is as it were to take phyſicke for health-ſake: but when men will

will make them their end, nay, ſet the creature in the place of God, which is ſpirituall whoredome. And this is when men will ſcrape riches together, ſo much for this childe, and ſo much for that childe; ſo much for this uſe, and ſo much for that uſe, in this thou ſeekeſt thine owne ends; but if thou wilt get them, get them for the right end; that is, Gods glory, and not thine end to ſatisfie thy luſts, let them be all at Gods diſpoſing: and remember, *Luk.* 16. what became of the rich mans end, and the end of all his ends. I ſpeake not this as if none but unregenerate men were troubled with immoderate cares; for many times the deareſt of Gods children have exceſſive cares for earthly things, and many times doe exceed their bounds, but yet it is not conſtant but by fits and away. Therefore try, is thy exceſſive care conſtant? it is a manifeſt ſigne that thou art earthly-minded, thou art not as yet crucified unto the world: 1 *Tim.* 6. 9, 10. The Apoſtle ſaith, *They that would be rich, pierce themſelves thorow with many ſorrowes*: that is, they ſlay themſelves, they are their owne greateſt enemies: and 2 *Pet.* 2. 12. Saint *Peter* cals them *naturall bruit beaſts*, led with ſenſualitie; becauſe when men ſet their hearts and affections upon earthly things, they are deprived of naturall reaſon: now the reaſon, we know, is that which makes the difference betwixt reaſonable and unreaſonable creatures, and therefore when men come to loſe their underſtandings, then they become bruit beaſts; and then no marvell if they have beaſtly affections, and be led away with ſenſualitie, to a ſatisfying of their luſts, being mad to be taken in giving way unto their luſts, and

1 Tim. 6. 9. 10.

2 Pet. 2. 12

insnaring themselves with those pleasures wherein they be delighted, and so make themselves a prey unto Satan.

2 Recreation when lawfull.

Secondly, you shall know it if you exceed in your pleasure and recreations, as gaming, and bowling, and sporting; grant they be lawfull, yet if they be used excessively, it is a note of earthly-mindednesse. Recreation should be but as a stone to whet the Faith when it is dull, a meanes to sharpen the faculties, that they may be the fitter to do the functions of the body and soule, but when it is used excessively, it becomes a hurt and hindrance unto it; when men will make a trade of Recreation, and spend their time in it from day to day, and so make it their vocation; this is a wicked thing, and this is folly in yong men, who because they have meanes, therefore thinke that it is not unlawfull to spend their time in gaming, and the like; but they are deceived, for the Lord exempts them from no calling that I know of; sure I am, idlenesse, and gaming, and other recreations are no calling for them: And what is the reason that yong Students will not set themselves to their Studies, but because they have wholly devoted themselves unto their Recreations. And therefore examine your selves in these two, so likewise for all other in the like kinde, and accordingly judge of your selves whether you be heavenly minded or no.

Marke 2 The second signe whereby you may know whether you be heavenly-minded or no, is, by the esteeme that you have of heavenly things, whether you esteeme them as a part of your selves: every facultie or habit hath

hath an object, if thou be a carnall man, then these earthly things are that which delights thy soule, but if thou be heavenly-minded, then spirituall things are the delight of thy soule. Now touch a man that is not regenerate in these outward things, and you touch his life, for he accounts his life as them, for they are part of himselfe; but it is otherwise with the spirituall man, he accounts not of these earthly things: 2 *Cor.* 4. 5. the Apostle saith, *Wee preach not our selves*: that is, we account not of the approbation of men, nor any outward thing, as a part of our selves; therefore if wee want these, we doe not much care. Hereby then examine your selves what are the things you most delight in? What, are they earthly things, how to be rich or honourable? Doth this take away all your time, and employ all the faculties of your soules, that you can have no time to thinke upon God; or at least if you doe, yet it is very remissely and overly, with no zeale or affection? Then certainly as yet thou art not heavenly-minded: But if thou be enlightened by the Spirit, it will be farre otherwise with thee; these earthly things will have but the second roome in thy heart, all thy care principally will be how to get grace, justification, remission of sinnes, and reconciliation. Now if it be thus with thee, it is an excellent signe that thou art heavenly-minded; when thou canst say with *Paul*, *Rom.* 7. 17. *It is not I, but sinne in mee*: that is, the lustings and rebellions which are in my heart after these earthly things, have not the first place in my heart: *It is not I*; that is, it is the unregenerate part, which I account not as part of my selfe; if (I say) it

Rom. 7. 17.

be thus with thee, it is a ſigne that thou art heavenly minded: for if thou haſt obtained this heavenly mindedneſſe, thou wilt be diſpoſed like a Traveller, who will ever be enquiring the way home, and whether all at home be well: if he can meet with any that can thus certifie him, and he heare that they are all well at home, then he will the more chearefully undergoe any difficultie that he ſhall meet withall in the way; will undergoe ſtormes and tempeſts, hunger and cold: in like manner it is with the heavenly minded man, he will ever be asking the way home, (for indeed heaven is our proper home) and whether all be well at home; that is, if God, and Chriſt, and the Spirit, and the Saints be at amitie with him: and in himſelfe he will be inquiring if he find faith, and repentance, and peace of Conſcience, if he feeles that for matter of Iuſtification and Remiſſion of ſinnes he be well, he reſpects not the world, he cares not much what he meets withall, whether reproch and ſhame, penury or want, ſo he find no inlacke of ſpirituall grace, all is well with him. Therefore examine your ſelves whether you be heavenly minded or no by the eſteeme that you have of earthly members.

Mark 3. The third ſigne whereby you may examine your ſelves whether you be earthly-minded or no, is, by your ſpirituall taſte, whether you relliſh heavenly or earthly things beſt: and therefore the Apoſtle ſaith, *Rom. 8. 5. They that are of the fleſh doe ſavour the things of the fleſh, but they that are of the ſpirit the things of the ſpirit*; that is, if the heart be regenerate it will taſte a ſweetneſſe in nothing but in heavenly things, or at leaſt

leaſt nothing will be ſo ſweet unto him; and on the contrary, they that are earthly minded, they can finde no ſweetneſſe in heavenly things. Now (as I ſaid before) every facultie or habit hath an object in which it is delighted, whether it be unto good or unto euill, ſo that if the heart be regenerate, then it will finde ſweetneſſe in nothing but ſpirituall things, but if it be unregenerate, then it can finde no ſweetneſſe in heavenly things; neither can it wiſh them ſo well as earthly things. Therefore examine what you delight in, what delight you have of the hearing of the pure Word, whether you reliſh it then beſt when it comes in the *plaine evidence of the Spirit*, or when it is mixt with eloquence and wit; which if you doe, it is a ſigne of earthly-mindedneſſe. It is ſaid, 2 *Pet.* 2. 1. *As new borne babes deſire the ſincere milke of the Word*: that is, the man that is truly regenerate and renewed, he doth beſt reliſh the Word when it is alone without any mixture, and therefore he cals it the *ſincere milke*; that is, the pure Word: As if he ſhould ſay, It is pure of it ſelfe, but if there be any thing added unto it, or mixed with it, it detracts from the excellencie of it; for indeed the Word is the pureſt thing in the world: all Arts, and Sciences, and knowledge of Philoſophy are good for morall duties, but they are corrupt and uncleane in compariſon of the Word; and the reaſon is, becauſe theſe are the works of men; now there is no worke of man but it is ſubject to corruption, but the Word of God remaines pure: therefore examine your ſelves how you ſtand affected with the pure Word.

Object. 1 Eloquence no ornament to the Word.

But some will say unto me, that Eloquence and wit is an ornament unto the Word, it sets forth the excellency of the Word the more; therefore if it be such an ornament unto the Word, then it ought to be used; otherwayes the excellencie of the Word will not appeare.

Answ. 1. The super-excellency of the Word.

To this I answer, That humane Wit and Eloquence is so farre from setting forth the excellencie of the Word, as it obscures the excellencie of it: I say, there is no Art, Science, Tongue, Knowledge or Eloquence in the world that hath such excellencie in them as the Word hath, whether you respect the Author, God; or the Indicter, the holy Spirit; or the matter of it, Christ and his righteousnesse. Againe, the stile the Spirit uses in setting downe the phrases of the Scripture, shewes plainly that it is excellent of it selfe: now if any thing be added unto a thing that is excellent, either the thing must be as excellent, or else it detracts from the excellencie of it; but there is no man but will confesse that the Word is the most excellent thing in the world, therefore it must follow, that Eloquence addes not to the excellencie of the Word.

Object. 2

But you will say unto mee, May wee not use Eloquence and Science in the Preaching of the Word?

Answ. 2. The Word should not be mixt with eloquence. 2 Cor. 4. 5.

To this I answer, That it is an unseasonable thing, I say, a thing not seemely, that the Word be mixt with humane Eloquence; for the pure Word should be purely delivered: and the Apostle saith, 2 *Cor.* 4. 5. *I Preach not my selfe unto you*: that is, I sought not mine owne prayse by using Eloquence of words, but I Preach the Word purely, without any mixture of

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any thing with it: againe, he ſaith, 2 *Cor.* 1. 17. *When I came among you, I came not in the entiſing words of mans wiſedome, leſt the Croſſe of Chriſt ſhould be of none effect:* that is, I came not with words more for ſhew than for ſubſtance; he calls the Preaching of the Word that hath any thing mixed with it, whether Wit or Eloquence, but *entiſing words*, ſuch words as doe rather feed the humour, than worke upon the conſcience of a man. Now a man is ſaid to be *entiſed*, when he is drawn away from that which is good, unto that which is either evill abſolutely, or elſe not ſo good as that from which he is drawne: and the truth is, he that uſeth Eloquence in the Preaching of the Word, doth nothing elſe but draw the heart away from affecting the pure Word, unto that which hath no vertue in it to ſave. Againe, he Preach'd not with entiſing words, *leſt the Croſſe of Chriſt ſhould be of none effect:* that is, if I ſhould Preach my ſelfe in mixing any thing with the Word, that would take away the power of the Word, the Word would not be effectuall to worke grace in the heart; therefore I dare not Preach after this manner, leſt I ſhould deprive the Church of the power of the Word, for if it want power to worke, it will alſo want power to ſave: therefore the Apoſtle ſaith, 1 *Cor.* 10. 4. *The weapons of our warfare are not carnall, but mightie through God, &c.* that is, the weapons by which wee ſlay our corruptions and luſts, are *not carnall*; that is to ſay, are not eloquence of ſpeech, or any humane art, but *are mightie through God* that is, by God there is a ſecret power given unto his Word, whereby it over-maſtereth the luſts in the heart, and worketh in it a new kinde of qualitie. But

1 Cor. 1. 17. opened.

What meant by entiſing words.

*Object.*3 But you will say unto me, What must we doe with our learning? or what must we not learne Sciences, or must we shew no learning in preaching?

*Answ.*3. How learning and eloquence is to be used in preaching the Word. To this I answer, It is true, that we had need to use all the Arts, Sciences, and Knowledges that we can, and all will be little enough; for as the Apostle saith, *Who is sufficient for these things?* that is, who hath the knowledge of Arts, or Learning, or Eloquence sufficiently to Preach the Word: but yet wee must take heed that wee doe not bring them unto the Word as wee finde them, neither in them to shew our selves, but onely make them as a meanes to helpe us for this worke: As for example; The Children of *Israel* might whet their sithes upon all the stones of the *Philistims*:

Simile. so a Minister may sharpen his faculties with Arts. A man that keepes sheepe, he feeds them with hay, not because he lookes that they should bring forth hay, but Lambes and Wooll; even so, let a man use these Arts and Sciences, yet not to bring forth Eloquence, but to make us more able to Preach the pure Word. It is good therefore that wee take heed that wee doe not eclipse the excellencie of the Word by

Simile. these: Wee know, apparell though it be laid in pure gold, yet so much as is covered of it, detracts from the excellencie of it, therefore it were better that it were alone: so it is with the Word, though the Word may seeme to be gilded with Eloquence or Philosophy, yet it were better that it were alone, for so much of it as is covered with these, so much of the excellencie of the Word is hid.

*Object.*4 But you will say unto me, that wee use Eloquence and

and the like, that men may the better conceive us, and that our Miniſtery may the better be reſpected; for we finde this kinde of Teaching moſt pleaſeth them, and which moſt men affect, therefore if we ſhall not uſe ſuch and ſuch phraſes of Eloquence, wee ſhall be little reſpected amongſt them.

Anſw. 4. Miniſters ſhould not pleaſe their people with eloquence.

To this I anſwer, that every Miniſter is, or ſhould be a Phyſician; now we know that the part of a wiſe Phyſician is not to ſatisfie the humour of his Patient, for ſo hee may encreaſe the diſeaſe, but to labour to cure him by miniſtring ſuch Phyſicke unto him, as he knowes by experience the neceſſity of the diſeaſe requireth: even ſo, to hum our men in Preaching, is not the way to cure them, or to change the evill diſpoſition of their nature, but rather a meanes to encreaſe their diſeaſe, and to make them obſtinate and rebellious againſt the Word, when it ſhall come home unto them: For what is the reaſon that the Word is ſo oppoſed, when it is preached (as the Apoſtle ſaith) *by the evidence of the Spirit and in power*, but becauſe it croſſeth their corruptions? It comes not in the ſame manner that it was wont to doe: therefore the beſt way ſhould be to preach in the Spirit; that is, to apply the pure Word of God unto the Conſciences of men, and ſo to purge out the ſickeneſſe of the ſoule before it grow incureable. There is a diſeaſe that many women have at their ſtomackes, whereby they deſire to eate aſhes, and other things, which poiſons nature; now if they bee not cured of it by purging out the humours that lye there, but be ſatisfied in it, it will at laſt deſtroy them: ſo it will be with theſe men; to

Simile.

satisfie them in this sickenesse of the soule, is not the way to cure them, but to make them more incureable: therefore let Ministers looke that they preach the pure Word, and nothing but the pure Word; and let men examine themselves whether they be heavenly minded or no, by their tasting and relliſhing of the Word when it is preached purely without any mixture, or else when it is mixed with eloquence.

Marke 4 The fourth signe whereby you may examine your selves whether you be heavenly minded or no, is, to try the opinion and judgement you have of heavenly things, how you conceive of spirituall things. *Rom.* 12.2. The Apostle saith, *And bee renewed in the spirit of your mindes, that you may know what that good, and holy, and acceptable will of God in Christ is:* Hee that is heavenly minded hath a new judgement given unto him whereby he is able to see spiritually all things in another manner than he did before; I say not that he saw them not at all before, but hee saw them not in that manner that he doth now, for *he is renewed in the spirit of his minde*, saith S. *Paul*; he hath a change wrought in his heart and understanding, whereby he is able to know and to doe the will of God in a more sutable manner than before; he hath a new light in his soule, whereby hee is able to know *what the will of God in Christ is*; that is, hee knowes what God doth require to be done by him for Christ, not carnally by a bare understanding, but spiritually by the worke of the Spirit, and therefore saith *Paul*, 2 *Cor.* 5.16. *Henceforth know wee no man after the flesh*; *yea*, though wee have knowne *Christ after the flesh, yet now henceforth know wee him*

2 Cor. 5.16

him no more: that is, wee knew him before in a carnall manner, as he is a man, or as he was a man amongst us, but now wee know him in another manner, as hee is our Saviour, and our Redeemer, Christ my Saviour and my Reconciliation to the Father.

What knowledg is wrought by the Spirit.

Now it is not a bare knowledge that I speake of, such a knowledge as is attained unto by Learning and Art, for so a man may have knowledge, and yet not bee heavenly minded; but that knowledge I speake of, is a knowledge that is wrought by the Spirit; when it hath changed the heart, then hee is able to judge both of Persons and Things.

1 Persons.

First, for *Persons*; he is able to judge of the persons of men, and accordingly to make a difference betweene men: if he see a poore man that is a sound Christian, though he be contemned in the eies of the world, yet if it appeare to him that hee hath Grace in his heart, or if he make an outward profession of love to God, he doth highly esteeme of him because of Grace; on the contrary, if hee see a great man, though in great honor and esteeme with men, yet he respects him not if he want grace: therefore examine your selves whether you are able to distinguish of persons in this kind.

2 Things.

Secondly, for *Things*, he is able to judge of things whether they be spirituall or earthly; he is able now to know what is truth, and to embrace it; and what is error, and to refuse it; he hath now a Touch-stone in himselfe; that is, hee hath the Spirit of discerning, whereby he makes triall of Graces, and laies hold on those which will endure the touch, those he will receive as spirituall; the other which will not, he casts

out as counterfeit: therefore the Apostle saith, 1 *Cor.* 2.9. *The eye hath not seene, nor the eare heard, neither have entered into heart of man, the things that God hath prepared for them that love him:* that is, he was not able to judge of things in that manner as now hee can. Therefore examine your selves whether there be a new life put into you, whereby you are able to judge of Persons and Things in another manner than you did before.

Object. But you will say unto mee, How shall I know that my heart is renewed by the Spirit, and that there is a new life put into me?

Answer. To know whether the heart be renewed by the Spirit.

To this I answer, that you shall know whether your heart is renewed by the Spirit, by these three things: first, by thy affections: secondly, by thy speeches: and thirdly, by thy actions.

1 By his affections.

First, I say, thou shalt know it by thy *Affections*; for by these thou maist know whether thou bee heavenly minded or no: and that thou maist not doubt of it, our Saviour gives the same marke of a renewed heart, *Matth.* 6.21. *Where your treasure is, there will your hearts be also:* you may know that where your heart is, there is your treasure; what your heart is set upon, there your affections are; for the proper seat of love, is the heart. Now if the heart be renewed and regenerated by the Spirit, there will bee a love of spirituall things, and this love will beget heavenly affections. A man may certainely know what estate he is in, whether hee bee regenerate or no by his affections, how hee is affected, what love hee beares unto heavenly things; for there is life in affections, and as a man that lives knowes that hee lives, so a man that hath

hath ſpirituall love in his heart towards God, cannot but certainly know it, except it be in time of temptation, and then it may be he may not finde that love of God in his heart; but this ſenſe of the want of the love of God is but for a time, it continues not; therefore the holy Ghoſt when he would deſcribe a heavenly minded man, he deſcribes him by his affections, as the beſt marke to try him by; as *Abraham* would command his ſervants to ſerve God; and *Nehemiah* feared God; and *David, Pſal.* 112.1. delighted greatly in the Commandements of God: now wherefore did they obey God, and feare God, and delight in the Commandements of God, but becauſe of that inward love they bare unto him. Wee know every man can tell whether he loves ſuch a man or ſuch a thing, or whether he hates ſuch a man or ſuch a thing by the affection he beares to them; in like manner, a man may know whether he be heavenly or earthly minded by the affections he carries towards the things he affects: therefore examine your ſelves, what are the things that you love moſt, that you thinke upon moſt, that you take care of moſt, that you take moſt care to get and to keepe, are they earthly or heavenly things? thoſe things you doe love beſt, and your affections are moſt ſet upon, that your thoughts are moſt troubled withall; if they be earthly, you may juſtly feare your eſtates; for the affections flow from love, and therefore if you did not love them, you would not ſet your hearts and affections upon them. Pſal. 112.1.

Secondly, you ſhall know whether your hearts be renewed by your *Speeches*: now this may ſeeme but a 2 By his ſpeeches.

ſlender ſigne of a renewed heart, becauſe it is hard to judge aright by outward appearances, to know the ſincerrtie of the heart by the ſpeeches: yet ſeeing Chriſt makes it a ſigne of a renewed heart, I may the more ſafely follow him: our Saviour ſaith, *Matth.* 12. 34. that *out of the abundance of the heart the mouth ſpeaketh*; that is, there is abundance in the heart either of good or evill: Now if the heart be full of heavenly-mindedneſſe; if, I ſay, this abundance that is in the heart be grace, then it will appeare in the ſpeeches; for the ſpeeches doe naturally flow from the affections that are in the heart; but if the abundance that is in the heart be evill, then the heart cannot but ſend out foule ſpeeches and rotten communication; and therefore our Saviour ſaith, *A good tree cannot bring forth evill fruit, nor an evill tree good fruit*: it is unpoſſible that a heart which doth abound, and is full of earthly mindedneſſe, but it will breake forth and appeare by his ſpeeches: the filthineſſe that is in his heart, if it have not vent, it will burſt; as we know a new veſſell that hath Wine put into it, muſt have a vent or elſe it will burſt; and by the vent you may know what wine it is: ſo, the ſpeeches are the vent of the heart, and by them you may ſee what is in the heart; if grace be there, the ſpeeches will ſavour of it, as a Caske will taſte of that which is in it.

Mat. 12. 34

Simile.

Object. But you will ſay, The heart is of a great depth, and who can ſearch it? who is able to know whether the heart be renewed or no, by the ſpeeches?

Anſw. To this I anſwer; I ſay not that a man may at all times, and in all places, judge of it aright; but I ſay, that

that a man may certainly know himſelfe whether he be renewed or no; which is the thing we ſeek to prove in this place; that a man may know from what root they ſpring, whether of weakneſſe, by rebellion, or naturally through unmortified luſts: I ſay not but ſometimes a childe of God, a regenerated man may have foule ſpeeches in his mouth, and yet his heart be good towards God; he may have rotten talke, but it is but for a time, it will not continue, and it will cauſe much ſorrow of heart, if he have grace, when his conſcience touches him for it. 2 *Tim.* 2. 20. 21. *In a great mans houſe there are veſſels of honour, and veſſels of diſhonour*; if a man therefore purge himſelfe, he ſhall be a *veſſell of honour*, and yet have corruption in him, there may corrupt communication come out of his mouth, and yet he keepe his goodneſſe; as a veſſell of gold may be foule within, and yet ceaſe not to be gold, a veſſel of honour, neither loſe its excellency; ſo a regenerate man may have in the abundance of his heart, ſome chaffe as well as wheat, ſome corruption as well as grace, and yet be a veſſel of gold; that is, heavenly-minded: for the Apoſtle ſaith, *If any man therefore purge himſelfe, he ſhall be a veſſell of honour*, notwithſtanding his corruption in his heart, & it appeare in his ſpeech; yet if he purge himſelfe, if he labour to mortifie them, if he labour to rid his heart of them, he ſhall be a veſſell of honour. 2 Tim. 2. 20 21 opened.

But you will ſay, It may be that we ſhall not have alwayes occaſions to try men by their ſpeeches, how then ſhall we know whether their hearts be renewed? *Object.* 2

To this I anſwer, It is true, that it may ſo fall out that we *Anſw.* 2.

we cannot try them by their ſpeeches, yet ſilence will declare in part what is in the heart; let a regenerate man be ſilent, and his ſilence will ſhew that he hath a renewed heart; if he be reproached or ſlandred, his patience in ſuffering ſhows the uprightnes of his heart; but if ye ſpeake, it hath a greater force, and will more manifeſtly appeare: ſo on the contrary, the rottennesſe that is in the heart, will appeare in impatiency of ſpirit.

3 By his actions.

Thirdly, you may know whether your hearts be renewed by your actions: this alſo our Saviour makes another ſigne of a renewed heart, *Math.* 7. 20. *By their workes you ſhall know them*; that is, by their actions. Now every thing is knowne by his actions; therefore examine your ſelves what are your actions, are they the actions of the regenerate part, or of the unregenerate part; are they holy actions, or are they uncleane actions? by this you may know whether you be heavenly-minded or no. Now this muſt neceſſarily follow the other two: for if the heart be renewed, then there will be heavenly affections in it towards God, and ſpirituall things, and if heavenly affections, then there will be heavenly ſpeeches; for theſe flow from heavenly affections; and if there be theſe two, then there muſt needs be holy actions: therefore our Saviour ſaith, *Luk.* 6. 45. *A good man out of the good treaſure of his heart bringeth forth good fruit*; that is, if the heart have in it a treaſure of heavenly affections and ſpeeches, it cannot be but it will ſend forth good actions in the life.

Marke 5 The fift and laſt ſigne whereby you may examine your

your ſelves, whether you be heavenly-minded or no, is, by examining your ſelves how you ſtand affected towards him that ſeeks to take theſe earthly members from you; how you ſtand affected with him that reproves you for your earthly-mindednes. This is a ſign that *Paul* gives of an unſound heart; 2 *Tim.* 4. 3. *The time will come that they will not endure wholeſome doctrine:* that is, they will not endure the word of reproofe, but will be readie to revile them that ſhall reprove them: and therefore he addes, that *they ſhall heape to themſelves Teachers*; they ſhall affect thoſe that ſhall ſpeake ſo as they would have them. Now this is a ſigne of earthly mindedneſſe, when they are offended with him that ſhall reprove them for their ſinne; for if men reckon theſe members as a part of themſelves, then you cannot touch them but you muſt touch their lives, for theſe are a part of their life; and if you ſeeke to take theſe away, you ſeeke to take away their lives: now what man will be contented to part with his life? It is a principle in nature that God hath implanted in every creature, to love their lives; but if you account them not as a part of your ſelves, but as your enemies, then you will account him as a ſpirituall friend that ſhall helpe you to ſlay them; for who is there that will not love him that ſhall helpe him to ſlay his enemie? Therefore if the heart be heavenly diſpoſed, he reckons them as his enemies; but if he be renewed, he accoũts them as a part of himſelf: therfore examine your ſelves by this, whether you be heavẽly-minded or no.

affected

2 Tim. 4. 3.

The Uſe of this that hath beene ſpoken, is for exhortation unto all thoſe that are heavenly-minded:

Vſe.

Let mee now exhort such to persevere in heavenly-mindednesse, let them labour to grow every day more heavenly-minded than other. *Rev.* 22. 11. *Let them that be holy, be holy still:* that is, let them be more holy, let them labour to grow in heavenly-mindednesse, let them labour to keepe their hearts pure from this earthly-mindednesse, because it will soile their soules: for all sinne is of a soiling nature; if it enter into the heart, it will leave a spot behinde it: now wee know that if a man have a rich garment which he sets much by, he will be marveilous carefull to keepe all kinde of grease and spots out of it; so it should be a Christians duty to labour to keepe all soile out of his soule, because it is a precious garment, and the residing place of the Spirit: we know that if a man have one spot in his garment, it makes him out of love with it, and then cares not how many lights upon it; so it is with sinne, if thou suffer thy heart to be spotted but with one sinne, it will worke carelesnesse in thee, so that hereafter thou wilt not much care what sinne thou commit, nor how thy soule is soiled: therefore it behoves you to keepe your hearts from every sinne, and to make conscience of little sinnes. And so much the rather, because the glory of God is engaged on your conversation; if thou shalt soile thy selfe with any sinne, that hath taken upon thee the profession of the Gospell, God will be dishonoured, and the Gospell will be scandaled: Againe, keepe thy heart, because God takes special notice of all thy actions; as for dogs and swine, as for the actions of unregenerate men, he regards them not; because his glory is not engaged upon their con-

Rev. 22. 11.

Simile.

The least sinnes to be avoided.

converſation, he expects nothing from them; but as for you, he takes a particular notice of all your actions, ſpeeches, and behaviours, and therefore you ſhould be marveilous carefull over your hearts. Againe, looke unto ſecret ſinnes, becauſe he is the ſearcher of the heart; let the feare of God ſet in order every facultie of your ſoules to keepe out every ſinne, every evill thought, becauſe he takes ſpeciall notice of it. And that I may the better prevaile with you, I will briefly lay downe ſome Motives to move you to keep this diligent watch over your hearts.

Secret ſins to be looked into.

Motives to keepe watch over our hearts.

The firſt Motive to move every Chriſtian to continue and grow in heavenly-mindedneſſe, is this, becauſe *by this meanes he may be able to doe every good worke.* 2 *Tim.* 3. 21. *If a man therefore purge himſelfe, he ſhall be a veſſell of honour, fit for every good worke*: that is, if he labour to rid his heart of earthly-mindedneſſe, he ſhall have a new life put into him, whereby he ſhall be able to performe holy duties in another manner than before. Now what is the reaſon that there is ſuch complaint among Chriſtians that they cannot pray, and are ſo dull and ſluggiſh in the performance of holy duties, but becauſe they have not rid their hearts of earthly-mindedneſſe? What is the reaſon that there is ſo much Preaching, and ſo little practiſe; and ſo much hearing, and ſo little edifying; but becauſe men are earthly-minded? If they would purge themſelves of this earthly-mindedneſſe, it is unpoſſible but that there would be more ſpirituall life in them, in the performance of ſpirituall duties. Therefore if it were for no other cauſe but this, that you may be inabled unto

every good worke and holy dutie, and that you may keepe in you your ſpirituall life, feeling and moving, labour to keepe thy heart cleane from ſinne.

2 The ſecond Motive to move Chriſtians to grow in heavenly-mindednes, is, becauſe that by *this, God is honoured*; I ſay, it is a glory to God if thou keep thy heart cleane: Now what man is there that would not willingly glorifie God, who ſtucke not to give Chriſt for him? It is a glory unto God when the Profeſſors of the Word live a holy life; for what is the nature of the Word but to cleanſe? now when it worketh not this effect in them, or at leaſt when it appeares not in them, it doth detract from the excellency of the Word. The Apoſtle layes downe the nature of a true Chriſtian, Iam. 1. 21. *Pure Religion is this, to keepe ones ſelfe unſpotted of the world*, that is, a ſpotleſſe life is that which beſt beſeemes a Chriſtian man that takes upon him the profeſſion of the Goſpel, and that which brings much glory unto God is a blameleſſe converſation: and to this end the Apoſtle exhorts, *Let* (ſaith he) *your converſation be without covetouſneſſe*, Heb. 13. 5. as if he ſhould ſay, an unſatiable deſire doth detract from the glory of God: therefore let this move men to be heavenly-minded.

3 The third Motive to move every Chriſtian to grow in heavenly-mindednes, is, becauſe *he may prevaile with God in prayer*: Iam. 5. 16. the Apoſtle ſaith, that *The prayer of a faithfull man availeth much, if it be fervent*: that is, it hath a great force with God for a bleſſing: Now this ſhould be a marvellous encouragement to keepe the heart cleane, in regard of the great neceſſitie that the Church hath of our prayers; and therefore if wee

would

would not for our selves prevaile with God, yet in regard of the great need that the Church stands in at this present, we should be moved to doe this dutie.

But you will say, that wee are but few, or that I am but one, and how can we be able to prevaile thus with God? *Object.*

To this I answer, Grant that you be but a few, yet a few may doe much good; *Ezek.* 22. 30. speaking of the destruction of *Ierusalem*, *I sought, saith the Lord, for a man to stand in the gappe, and there was none:* He speakes there in the singular number, if there had bin but *one*; that is, but a few, they might have prevailed much with God: so I say unto you, though we be but a few, yet if we keepe our hearts pure, wee may doe much with God; nay, though thou be but a particular person, thou maist prevaile much with God; as *Moses* did for the Children of *Israel*: when a damme is new broken, the casting in of a little dirt will hinder the course of water, but if it be not holpen in time, it will not easily be stopt; so in time a few may prevent a Iudgement; nay, such a Iudgement as otherwise may destroy a whole Land; if the heart be truly sanctified, it hath a great force with God: Againe, a man that would pray, if he doe not speake, but many times he is forced to send forth sighes and grones unto God, this is of great power with God; but if he powre out his heart in voyce, it hath a greater force: and therefore the Wise-man saith, that *the words of the righteous are precious*; that is, of great worth with God: and therefore let this move men to be heavenly-minded. *Answer.* Ezek. 22. 30.

HOW TO MORTIFIE FORNICATION.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth: Fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and coveteouſneſſe, which is Idolatrie.

HAving handled in generall the Doctrine of Mortification, according to the Method of the Apoſtle, I am now come to deſcend to the conſidering of particulars, as they are laid downe in my Text; and would ſpeake of them in the order as they are ranked by the holy Spirit, but that the affinity and neereneſſe betwixt three of theſe ſinnes, namely, Fornication, Uncleanneſſe, and evill Concupiſcence, makes mee to confound them, and promiſcuouſly to mingle them together. Let us therefore conſider firſt of the nature of every of theſe ſinnes particularly by them-

themselves, and afterward make some use and application to our selves of them altogether.

The Doctrine that arises in generall from these words, is, That *Doctr.*

All Vncleannesse is a thing God would have mortified and quite destroyed out of the hearts that hee would dwell in.

All filthinesse and uncleannesse is a member of the old man; now in such as Christ dwels in, the old man is crucified, he is dead with Christ; now he that is dead with him, is freed from him: and againe, hee that is in the second *Adam*, hath power to mortifie the members of the old man. All Gods children must bee purified and cleansed from all pollution, as the Apostle expressely commands us, *Ephes.* 5. 1. *Be ye followers of God as deare children*: that is, be ye like unto God your Father, as children resemble their naturall fathers; now God is pure and holy, therefore must ye be so also: and then it followes, *Verse* 3. *But Fornication, and all Vncleannesse, or Covetousnesse, let it not be once named amongst you, as becommeth Saints*: that is, let all such filthinesse bee so farre from you, as never any mention be made of it amongst you; if it should by chance enter into your thoughts, bee sure to kill it there, let it not come no farther, never to the naming of it: *As it becommeth Saints*; that is, holy ones, Gods children and peculiar people, it were unbecomming, and a great shame to them to be uncleane, to be unlike God their Father, who is holy. In like manner, he exhorts us *to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God*, 2 *Cor.* 7. 1. Ephes. 5. 1.

that

that is, Let us purifie our hearts from the corruption of luſt and concupiſcence which is therein, ſtriving to make perfect our holineſſe in the feare of the Lord: and ſo more fully alſo in 1 *Theſ.* 4. 3, 4, 5. he ſets downe the particular uncleanneſſes ſhould be abſtained from, and mentions two of the very ſame ſpoken of in my Text; namely, Fornication, and luſt of concupiſcence: the words are (for they are worthy your marking) *This is the will of God, even your ſanctification, that you ſhould abſtaine from Fornication: that every one of you ſhould know how to poſſeſſe his veſſell in ſanctification and honour, not in the luſts of concupiſcence, &c.* and therefore we ought to mortifie and deſtroy all the filthineſſe that is in our hearts, if wee would bee accounted Gods children, and have his Spirit to dwell in us.

But that for the Generall: wee come to Particulars, and will ſpeake of the firſt ſinne that is named in the Text, Fornication: whence the point of Doctrine is this, That

Doct. 2. *Fornication is one of the ſinnes that are to be mortified.*

Fornication what a grievous ſinne.

Fornication is a ſin betweene two ſingle perſons, and in that it differs from Adultery: and although it be not altogether ſo hainous as Adultery, becauſe by it the Covenant of God is not violated as by the other ſpoken of, *Prov.* 2. 17. neither finde wee the puniſhment abſolutely to bee death, yet it is a grievous ſinne, and to bee feared, in that it ſubjects thoſe men that are guilty of it, to the Curſe of God and damnation: for the Apoſtle ſaith, 1 *Cor.* 6. 9. *No Fornicator ſhall enter into the Kingdome of Heaven*; It deprives

Pro. 2. 17.

2 Cor. 6. 9.

prives a man of happineſſe, baniſhes him out of Gods Kingdome into the dominion of the Devill, and territories of hell, never to be exempted from the intolerable torments of Gods eternall vengeance. But to lay open the hainouſneſſe of this ſinne, we will conſider theſe foure Things:

First, the Sinfulneſſe
Secondly, the Puniſhment
Thirdly, the Danger.
Fourthly, the Deceitfulneſſe
} of it.

First, the *ſinfulneſſe* of this ſinne of Fornication appeares firſt in great contrariety that it hath with Gods Spirit, more than all other ſinnes. Betwixt Gods Spirit and every ſinne, there is a certaine contrariety and repugnancy, as in nature we know there is betwixt heate and cold; now in all contraries an intenſe degree is more repugnant than a remiſſe, as an intenſe heat is more contrary than a heat in a leſſe degree; ſo it is with Gods Spirit and this ſinne, they are contrary in an intenſe degree, and therefore moſt repugnant unto, for the Spirit delights in holineſſe, and this ſinne in nothing but filthineſſe; that is pure and undefiled, but this hath a great deformity in it, and therefore conſequently muſt needs bee odious in his eyes. Beſides, this is contrary to our calling, as the Apoſtle ſaith, 1 *Theſ.*4.7. *For God hath not called us unto uncleanneſſe, but unto holineſſe.*

1 The ſinfulneſſe of Fornication.

A Contrariety

1 Theſ.4.7

2

Againe, it cauſes a great elongation from God, it makes a ſtrangeneſſe betweene God and us; all ſinne is an averſion from God, it turnes a man quite away from him, but this ſinne more than any other, it is

more delighted in, wee have a greater delight in the acting of this ſinne than in any other, and therefore it is a moſt grievous ſinne.

Furthermore, the greatneſſe of this ſinne appeares, in that it is commonly a puniſhment of other ſinnes; according to that of the Apoſtle; *Rom.* 1.21. and 24. compared together, where he ſaith, *Becauſe that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, &c. wherefore God alſo gave them up to uncleanneſſe, through the luſts of their owne hearts, to diſhonour their owne bodies betweene themſelves.* To the ſame purpoſe is that of the Preacher, *Eccleſ.* 7.26. where ſpeaking of the entiſing *Woman, whoſe heart is ſnares and nets, &c.* hee ſaith, *Who ſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall bee taken by her:* that is, whoſoever committeth ſinne ſhall in this be puniſhed, that he ſhall be entrapped and enſnared by the ſubtle enticements of the diſhoneſt Woman. So alſo *Prov.* 22.14. *The Mouth of ſtrange women is a deepe pit, he that is abhorred of the Lord ſhall fall therein:* Now all ſinne of this kinde, and conſequently ſinners, are abhorred of the Lord, and therefore he will puniſh them in letting them tumble into this deepe pit of ſtrange women here, and hereafter without repentance into the bottomleſſe pit of everlaſting diſtruction: As long as the Lord lookes for any fruit of any man, hee keepes him from this pit; but ſuch as notwithſtanding all his watering, pruning and dreſſing, will bring forth no fruit, with thoſe the Lord is angry, they ſhall fall into it. Now as in a ladder, or any thing that hath ſteps to aſcend and deſcend by,

Rom. 1.21. 24.

Eccleſ. 7.26

Pro. 22.14.

by, that ſtayre unto which another leads, muſt needs bee higher than the reſt; ſo in ſinne, that ſinne unto which other lead, as to a puniſhment, muſt needs bee greater, and of an higher nature than the other: and therefore this ſinne is a moſt grievous ſinne.

Beſides the hainouſneſſe of this ſinne appeares, becauſe it laies waſte the Conſcience more than other ſinne, it quite breakes the peace thereof; nay, it ſmothers and quenches Grace. The Schoolmen call other ſinnes, *hebitudinem ſenſus*, a dulling of the ſenſes; but this an extinction of Grace: other ſinnes blunt Grace, and takes off the edge, but this doth as it were quite extinguiſh it: It makes a gap in the heart, ſo that good cattell, good thoughts, and the motions of the Spirit may runne out, and evill cattell, noyſome luſts, and corrupt cogitations may enter in, to poſſeſſe and dwell there, and therefore it is a grievous ſinne.

Laſtly, the greatneſſe of this ſinne appeares, becauſe it delights the body more than any other ſinne doth; and therefore the Apoſtle in 1 *Cor.*6. draweth moſt of his arguments, to diſſwade the Corinthians from the ſinne of Fornication, from the glory and honour of our bodies; as that *the body is not for Fornication, but for the Lord, Verſ.*13. And that our *bodies are members of Chriſt, Verſ.*15. *The Temples of the holy Ghoſt, Verſ.*19. *Are bought with a price, Verſe* 20. and then concludes, *Therefore glorifie God in your bodies:* and ſo in another place it is ſaid, *Wee ought to poſſeſſe our veſſels in honour:* Now there can be no greater meanes to diſhonour the veſſels of our bodies, than to pollute them by this filthy ſinne of Fornication.

The punishment of Fornication.

Secondly, the hainousnesse of this sinne will bee the better seene if wee consider the fearefull punishment of it, which because men are more afraid of the evill of punishment than of the evill of sinne, is therefore set downe to bee the greater according to the greatnesse of the sinne it selfe: as may appeare by these two Reasons:

Heb. 13. 4. First, God himselfe takes the punishment hereof into his owne hand; for so saith the Apostle, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge:* that God himselfe will bee the Iudge of all men, for the godly indeed it shall be best, because hee is righteous and will render to them a Crowne; but for the wicked, *It is a fearefull thing to fall into the hands of the living God.*

2 Pet. 2. 9, 10. Againe, God reserves such filthy persons for an heavie judgement, according to that of *Peter*, 2 *Pet.* 2. 9, 10. *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to bee punished; but cheifly them that walke in the lust of uncleannesse.* And this is manifest in that fearefull and grievous judgement hee brought upon the children of Israel in the wildernesse, when as there *fell in one day three and twenty thousand* for the committing of this sinne. 1 *Cor.* 10. 8. So God punished *Ruben* for his sinne, in that hereby hee lost his *Excellency*, *Gen.* 49. 4. and by losing this he lost three things which belonged to his birth-right as hee was the eldest, first, the kingdome, which was given to *Iudah*: Secondly, the Priest-hood, which *Levi* had. Thirdly, the double portion, which his father bestowed on

Ioseph.

Ioseph. Further, *Sichem* and *Ammon* also for their filthinesse in this kinde were taken away suddenly: And how was *David* punished, though the deare childe of God, *the sword shall never depart from thy house, &c.* See also what grievous judgements the Lord threatens to them that shall commit this sinne, *Prov.* 5. 8, 9, 10. 11. *Remoue thy way farre from her,* (meaning the strange woman, or harlot) *and come not nigh the doore of her house; Lest thou give thine honour unto others, and thy yeares unto the cruell; Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger; and thou mourne at the last, when thy flesh and thy body is consumed, &c.* So againe, *Prov.* 6. 33. *Who so committeth adultery, destroyeth his owne soule:* and *Prov.* 5. 5. *Her feet goe downe to death, her steps take hold on hell:* as who should say, there is no escaping death but by shunning her, if not death temporall, yet surely death eternall: nay, if this will not fright you, there is no escaping betweene hell and her. Besides, as in that which is good, the more a man delights, the more comfort it will bring him; according to that in *Prov.* 3. 4. *Let not mercy and truth forsake thee, so shalt thou finde favour and good understanding in the sight of God and Man:* so on the contrary, those sinnes wherein a man most delights, bring greatest punishment unto him, as you may see in the punishment of *Babylon*, *Rev.* 18. 7. where it is said, *How much shee hath glorified her selfe and lived deliciously, so much torment and sorrow give her.* Thus then yee see the grievousnesse of the punishment proves the sinne it selfe to be more haynous and fearefull.

Pro. 5. 8, 9, 10, 11.

Pro. 6. 33. 5. 5.

Pro. 3. 4.

Revel. 18. 7

3 The danger of fornication. Pro. 23.27.

Thirdly, the haynousnesse of this sinne will appeare, if we consider the danger thereof, and difficultie to get out, when we are once fallen into it. The Wise-man saith, *Prov.* 23.27. *A whore is a deepe ditch, and a strange woman is a narrow pit.* Now as it is almost impossible for a man in a deepe ditch, or a narrow pit to get out without some helpe from another; so is it altogether impossible for one that is fallen into this sinne of Fornication, to free himselfe from it, without the speciall assistance of Gods grace helping him thereto: and therefore it is said, *Prov.* 2.19. *None that goe unto her returne againe, neither take they hold of the paths of life:* therefore also is, *Eccles.* 7. 26. her *heart is said to be snares and nets,* in respect of the entanglements wherewith shee entrappeth her followers; and her *hands to be as bands,* in respect of the difficultie to get loosed from. This sinne besotted *Salomon,* the wisest among men, *Nevertheless even him did outlandish women cause to sinne, Nehe.* 13. 26. So also did it bewitch *Sampson,* the strongest amongst men, one that was consecrated and set apart as holy unto God, even he was overcome hereby, as wee may reade, *Judg.* 16. Wee know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till he come unto the bottome; so he that hath once ventured upon this deepe pit, and beginnes to slide into it, there is no staying of him till he be utterly lost in the bottome thereof: or as a man in a quicke-sand, the more he stirres, the faster hee stickes in, and sinkes deeper; so it is with him that is once overtaken with this filthy sinne, the more hee stirres

Simile.

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in it, the faſter hee ſtickes, and harder will it bee for him to get out. Therefore wee conclude this ſinne is a moſt fearefull ſinne, and hard to be overcome, or left off, if once accuſtomed to the delight thereof.

4 The deceitfulnes of fornication.

Fourthly, the haynouſneſſe of this ſinne will be diſcovered, if wee conſider the deceitfulneſſe of it: it will ſo bewitch us, that wee will hardly be perſwaded that it is a ſigne; now if wee will not beleeve it to be a ſinne, much leſſe will we be brought to leave the ſweetneſſe of it, to forſake the pleaſure wee finde in it. Beſides, the Devill, that old Serpent, he comes and tells it is either no ſinne at all, or elſe but a ſmall ſinne, and may bee eaſily left; wee may turne from it when wee pleaſe; and ſo he dandles us till we grow to ſuch an height, as wee become inſenſible and hardned in it. Here therefore I will lay downe the deceits that Satan uſeth to beguile us in this ſinne, which being detected, wee may the eaſilier ſhunne and avoyd this deteſtable and bewitching uncleanneſſe.

Deceits of the Devill diſcovered

Deceit 1 Hope of repentance.

The firſt deceit wherewith Satan uſeth to beguile us, is, *Hope of repentance*; wee thinke wee can repent when wee liſt, that, that is in our owne power, for God will upon any of our prayers be heard of us; heaven-gate will be open at firſt knocke; and therefore I'le commit this ſinne to day, and to morrow betake my ſelfe to my prayers, and all ſhall be well. But beware of this, leſt you be deceived, God will not be mocked; if you will ſinne to day, perhaps you ſhall not live to repent till to morrow; or ſuppoſe thou doſt

doſt live, yet he that is unfit to day, will be more unfit to morrow: God cannot endure a man that will fall into the ſame ſinne againe and againe, for he ſtiles
Deu.29.19 it, *Deut.29.19. adding drunkenneſſe to thirſt*; that is, never leave drinking till wee be athirſt againe: that which ſhould extinguiſh and abate our thirſt, is made the meanes to increaſe and enflame it. Now what puniſhment followes ſuch as doe ſo, you read in the next verſe, and 'tis a fearefull puniſhment; *The Lord will not ſpare him, and then the anger of the Lord and his jea-*
Deu 29 C 20 V *louſie ſhall ſmoke againſt that man, and all the curſes that are written in this booke ſhall lye upon him, and the Lord ſhall blot out his name from under heaven*: who is there among you that would not be terrified at this ſentence? Surely his heart is of Adamant, nothing can pierce it, if this doth not: 'tis a fearefull thing to fall into the hands of the living God: Beware then of do-
Thus ing thus, goe not on in ſinne upon hope to repent at your pleaſure, leſt before you thinke it time for your pleaſure to doe it in, the hand of the Lord be ſtretched out upon thee, and his jealouſie ſmoke againſt thee, or one of (if not all) his curſes light upon thee. A man would take it ill if his neighbour ſhould wrong him to day, and as ſoone as he had done aske pardon, and yet wrong him againe the next day in the ſame kinde, and then aske pardon againe, and ſo the third, and fourth, and forward; even ſo it is with God, we fall into this ſinne to day, and perhaps at night begge pardon of him, yet to morrow commit the ſame ſinne over againe, as if wee had asked leave to ſinne the freer; take heed of this, doe not bleſſe thy ſelfe in

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thy heart, saying, I shall have peace, or I shall repent when I list, for feare lest God presently blot out thy name from under heaven.

Againe, Hope of after-repentance doth lead many men on to the commission of this sinne; they hope they may repent before death, it is a great while till this come, therefore time enough to doe this in. But this God hath threatned, you heard even now in the place above-mentioned, I pray consider of it. *Balaam* his desire was but to dye the death of the righteous, therefore he perished among Gods enemies; he desired it, and whilest he remained onely desiring, without any labour to live the life of the righteous, God justly punished him with an utter overthrow: as he did with those, *Esay* 28. 15. who said, *Wee have made a covenant with death, and with hell are we at agreement; when the over-flowing scourge shall passe through, it shall not come unto us:* These men thought all sure, nothing could come to hurt them, they are as well as any man; for they had an agreement with hell and death, neither should the scourge meddle with them: but these were but their own thoughts, they reckoned without their host, as we use to say; for see what God saith to them, *vers.* 18. *Your Covenant with death shall be disanulled, and your agreement with hell shall not stand; when the over-flowing scourge shall passe through, then yee shall be tredden downe by it:* They might contrive, but he would dispose: though they did thinke all well, and hope for peace and quietnesse, yet he would disanull their covenant, and breake off their agreement, so that the over-flowing scourge, that is, sudden de-

ſtruction ſhould take hold of them, and utterly confound them. *Ammon* going to his brother *Abſalom's* feaſt, little thought to have beene ſo ſoone cut off; *Sichem* preparing himſelfe for a wife, never thought of a funerall; neither is it likely that *Korah* and his company thought their tent-dores ſhould be their graves; I warrant you they hop'd for repentance, yet this ſudden deſtruction tooke away all poſſibility of repenting from them. God threatneth ſuch, *Ezek.* 24. 13. *Becauſe I have purged thee and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.* And indeed we cannot repent unleſſe God ſends his Spirit into our hearts, and he will not ſend his Spirit into ſuch a heart as hath filthineſſe in it: Will any man put liquor into a glaſſe where Toads and Spiders are? much leſſe will Gods Spirit come into a heart that is uncleane.

purged thee & thou waſt not purged

Beſides, ſuch a man as is not purged from his uncleanneſſe, of himſelfe is moſt indiſpoſed to repentance; he is without feeling, as it is *Epheſ.* 4. 19. *Who being paſt feeling, have given themſelves over unto laſciviouſneſſe, to worke all uncleanneſſe with greedineſſe:* Now ſuch a man as hath no ſenſe of his miſery, that cannot feele his wretched condition, but is inſenſible of his corruption, he can never repent; for as the Apoſtle ſaith, 2 *Pet.* 2. 14. *he cannot ceaſe from ſinne:* and where there is no leaving off, and forſaking to ſinne, there can never be any true repentance.

Eph. 4. 19

Laſtly, God refuſeth ſuch a man, he will not endure to heare him if hee ſhould begge repentance at his hands; and the reaſon is, becauſe he cannot begge

it

it in ſinceritie; for true repentance argues a turning from, and loathing of all ſinne: and therefore ſuch a purpoſe as men uſe to have in the time of extremitie, while the croſſe is on them, that they will forſake ſinne, that they will not doe ſuch and ſuch a thing, this I ſay, will not ſerve the turne, it is not ſufficient; though they ſhould mourne and ſeeme to repent, yet God will not accept it, for the very beaſts may doe as much; as it is ſaid, *Therefore ſhall the Land mourne, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowles of heaven, &c. Hoſ.* 4. 3.

Deceit 2 Preſent impunitie.

The ſecond Deceit, wherewithall Satan uſeth to deceive men, is, *Preſent impunitie:* he labours to perſwade us, becauſe wee are not preſently puniſhed, therefore Gods ſees it not, or will not puniſh it at all, and therefore will goe on in our ſinne, and delight to wallow ſtill in our pollutions, according to that of the Preacher, *Eccleſ.* 8. 11. *Becauſe ſentence againſt an evill worke is not executed ſpeedily, therefore the hearts of the ſonnes of men is fully ſet in them to doe evill.* Againſt this deceit of Satan, to prevent it, leſt wee ſhould be overtaken thereby, let us remember theſe following conſiderations:

Eccle. 8. 11

1

Conſider firſt, that though execution be not preſently done, yet puniſhments are every where threatned, and Gods threatning is as good as payment; his Word is ſure, and one title of it ſhall not fall to the ground unfulfilled: and when God begins to puniſh, he will make an end; as it is ſaid, 1 *Sam.* 3. 12. *In that day I will performe againſt Eli, all things which I have ſpoken concerning his houſe; when I begin, I will alſo make*

1 Sam. 3. 12

an end: If he ſtrike once, he need not to ſtrike any more, his blowes are ſure, when he ſtrikes, he never miſſes, his arrowes kill at firſt ſhooting.

2 Conſider ſecondly, that either a ſudden judgement ſhall overtake them, and ſo confound them in an inſtant; or if it be delayed, then the feare it ſhould light upon them, quite takes away the ſweetneſſe of the ſin they commit, and ſo makes the ſinne it ſelfe a vexation and puniſhment to them; or elſe laſtly, if God ſuffers them to run on in ſinne ſecurely, and without all feare or remorſe, he beares with them but that he may make his power knowne and eminent by bringing a great judgement on them at the laſt: as the Apoſtle Rom. 9.22. ſaith, *Rom. 9. 22. What if God willing to ſhew his wrath, and to make his power knowne, indured with much long-ſuffering, the veſſels of wrath fitted to deſtruction.* There is a time, that the wicked muſt be fitting, and be a preparing for their deſtruction; which once come, let them be ſure afterwards God will manifeſt his power, will compenſate his much long-ſuffering with the greatneſſe of the judgement hee brings on them: Now, it is a fearefull thing, and a dangerous caſe, when God ſuffers a man thus to grow and thrive in his ſinne, that ſo his judgement may be the greater.

3 Conſider thirdly, that ſuch go on in their ſin which hope to eſcape; becauſe they are not preſently puniſhed, they abuſe the patience and long-ſuffering of God: Now, the manifeſtation of Gods attributes, is his Name, and who ſo abuſe them, take his Name in vaine; and you know, *God will not hold him guiltleſſe that taketh his Name in vaine.* Let ſuch then as thus a-

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buſe the patience of God, thinke not that they ſhall eſcape the judgement of God, but remember to take into conſideration that place of the Apoſtle, *Rom.* 2. 4, 5, 6. where it is ſaid, *Deſpiſeſt thou, O man, the riches of his goodneſſe, and forbearance, and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance? But after thy hardneſſe and impenitent heart, treaſureſt up unto thy ſelfe wrath, against the day of wrath, and revelation of the righteous judgement of God; who will render unto every man according to his deeds.* He ſhall aſſuredly pay for every day and houre that he ſhall continue in his ſinne; God takes account of every minute, and will when he begins to render vengeance, repay it to the utmoſt farthing; every moment addes one drop unto the vialls of his wrath, and when that is full, it ſhall be powred out upon them. See this in the Church of *Thyatira: Rev.* 2. 21, 22. *I gave her ſpace to repent of her fornication, and ſhee repented not; Behold, I will caſt her into a bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds:* Becauſe ſhee did not repent while ſhee had time, therefore ſhe ſhall have great tribulation: Let us conſider then the fearfulneſſe of deſpiſing Gods patience and long-ſuffering, and not thinke our ſelves in a good condition, becauſe we goe unpuniſhed, but rather let his long-ſuffering and goodneſſe lead us to repentance, while he gives us ſpace to repent in.

Rom. 2. 4, 5, 6.

Rev. 2. 21, 22.

The third Deceit, whereby Satan beguiles men, is, *preſent ſweetneſſe in ſinne*, the delight wee take in the acting of this ſin, there is a kinde of bewitching pleaſure in it, that ſteales away our hearts from holineſſe

Deceit 3 Preſent ſweetneſſe in ſinne.

and puritie, to defile them with filthineſſe & uncleanneſſe; for if we give never ſo little way to the pleaſure and ſweetneſſe thereof, it will bring us preſently to the acting of it. But for anſwer unto this, and to prevent being beſotted with this delight and ſweetneſſe in ſinne, take notice of the inſuing conſiderations.

1 Firſt, he that denies himſelfe in this ſweetneſſe and delight, ſhall not looſe thereby, he ſhall be nothing prejudiced thereby, but ſhall finde a greater ſweetneſſe, and of a far more excellent kinde, a ſweetneſſe in the remiſſion of his ſinnes, and reconciliation unto Ieſus Chriſt, a ſweetneſſe in the being freed and eaſed in the burthen of his ſinnes and corruptions.

Object. But ſome man here will be ready to ſay, It is not ſo eaſie a thing to reſtraine ones luſts; it is a matter of great difficultie and conſequence, and of more paine and trouble than you ſpeake of; why then doe you bid us deny our ſelves in the ſweetneſſe of ſinne.

Anſw. To this I anſwer; Indeed it is true, it is hard at firſt to be overcome and brought in ſubjection, yet in an heart that is truly humbled, it may be mortified; and if it once come to that, then it will be eaſie to moderate it, and bring it under our command.

2 Mat. 8. 18. Secondly, conſider what Chriſt ſaith, *Mat.* 8. 18. *It is better for thee to enter into life halt and maimed, rather then having two hands, or two feet, to be caſt into everlaſting fire:* And indeed, how much better were it for us, if we would cut off this right hand, or right eye of delight and pleaſure in ſinne, and caſt it from us, that ſo we might goe to heaven, than having pleaſure here in this life for a ſeaſon, to be caſt into euerlaſting fire,

to have our part and portion with the Devill and his Angells, which we ſhall be ſure to have, if we forſake not this filthy ſinne of luſt and uncleanneſſe; for the Apoſtle ſaith it often, and that peremptorily without exception, in many of his Epiſtles, that *No Adulterer, Whoremonger, Fornicator, or uncleane perſon, &c. ſhall enter into the Kingdome of God.*

Thirdly, conſider the more ſweetneſſe and delight wee take in this ſinne, the greater anguiſh and torment wee ſhall finde in the renewing of our hearts, and the more difficult it will be for us to leave it: Beſides, it is a dangerous thing to take our ſweetneſſe fully, for then perhaps we may be ſo beſotted therewith, as we ſhall hardly reliſh any thing elſe, eſpecially the contrary vertue, which will ſeeme very bitter and diſtaſtfull unto us. And therefore let us be perſwaded not to adhere too much to the ſweetneſſe and delight that wee finde preſent in the acting of this ſinne, leſt we become ſo bewitched with it, as we never be able to forſake it. 3

The fourth Deceit, which Satan uſeth to beguile men withall, is *the falſeneſſe of the common opinion of moſt men, and cunning deluſion of our carnall reaſon*, unto which it ſeemes either no ſin at all, or elſe ſo little as it need not any great adoe be made about it: Moſt men thinke of this ſin fornicatiō but a trick of youth, whoſe bloud heated with intemperance, muſt have ſomething to allay its luſt on. Now theſe two be incompetent Iudges, both common opinion, and carnall reaſon, and are altogether unfit to judge of the notorioufneſſe of this ſin, but let us bring it to the ballance of the Sanctuary, *Deceit* 4 The falſeneſſe of common opinion and carnall reaſon.

ctuary, and then wee shall see the Iudge weigh of it, we shall see it in its proper filthinesse and native uglinesse. No man that is guiltie of it can discerne its depravitie, for the very conscience is defiled by it: now the Conscience is, as it were, the very glasse of the soule, and if the glasse be defiled, how can we see the spots in the soule? and if these be not to be discovered, then nothing is left whereby to judge aright of it; and therefore we must needs be deceived in the perceiving the filthinesse and hainousnesse thereof. Let us therefore betake our selves to the Scripture, which will shew it truly in its proper colours, and then if we use the meanes, God will assuredly send his Spirit to enlighten us. When *Iudas* had but a glimpse of this light opened unto him, how great thinke yee, seemed that sinne to him, which before he durst commit boldly for thirtie pieces of silver, yet now it drives him to desperation, and present hanging himselfe. Wee must pray therefore for the Spirit to enlighten us, that so we may see the filthinesse of this sin, and be no more deceived by it, as if it were either but a small sinne, or hardly any at all, as many men thinke, and our carnall reason would perswade us unto.

Deceit 5 Hope of secrecie.

The fifth and last Deceit, whereby our cunning adversary, the Devill, labours to beguile us withall, is, *Hope of secrecie*: Men commit this in private, no spectators, no secretaries shall be intrusted therewith, the innermost closets, and most retired roomes, are the places destinated for this worke, and the time commonly, is the most obscure and blackest season, the night, and indeed not unfitly, for it is a deed of darknesse:

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yet, let all ſuch as bee guilty hereof, let them lay to heart theſe following conſiderations:

Conſider firſt, though they be never ſo private and ſecret in it, yet God ſees it; they cannot ſhut out his eyes, though they may the light of the Suune; hee knowes it, and then it ſhall bee revealed: that which is ſaid of Almes, *Mat.6.4.* may very truly be ſaid of this; *Thy Father which ſeeth in ſecret, himſelfe ſhall reward thee openly:* ſo, God that ſeeth thy ſecret Adultery or Fornication, he will reward it, hee will puniſh it openly. See it for example in *Davids* Adultery with *Bathſheba*, 2 *Sam.*12.10,11,12. there the Lord ſaith, *Becauſe thou haſt deſpiſed mee, and haſt taken the Wife of Vriah the Hittite, to bee thy Wife; Behold, I will raiſe up evill againſt thee out of thine owne houſe, and I will take thy Wives before thine eyes, and give them unto thy neighbour, and hee ſhall lye with thy Wives in the ſight of the Sunne; for thou diddeſt it ſecretly, but I will doe this thing before all Iſrael, and before the Sunne.* See the Iuſtice of God in puniſhing; becauſe *David* did it ſecretly, and uſed all manner of meanes to conceale it, as making *Vriah* drunke, and then ſending him to his Wife to lye with her, that ſo it might bee hidden, yet God with-held him from her, and ſo brought it about, that *David* had no way to cover his ſinne; therefore alſo becauſe *David* labored to keepe it cloſe and ſecret from all men, hee will make his puniſhment publike and manifeſt to all Iſrael: Againe, God ſaith, *Becauſe thou haſt deſpiſed me, &c.* whence obſerve, in this ſecret committing of ſinne, a man doth deſpiſe God in a more ſpeciall manner; for hee feares more the ſight of men, than

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the ſight of God, in that he labours to conceale and hide it from the eyes of men, but cares not though God looke on, as if hee either would ſay nothing, or regarded not at all his ſinne: but God hath ſaid, *Them that honour me, I will honor; and they they that deſpiſe me, ſhall be lightly eſteemed*; that is, they ſhall be deſpiſed.

1 Sam. 2. 30.

2 Conſider ſecondly, the divers and manifold waies God hath to reveale it, though men be never ſo cloſe and ſecret, and uſe all poſſible meanes to hide their ſinne, as faire outward civility, a ſeeming to hate ſuch a filthy notorious wickedneſſe, or any thing elſe an hypocriticall heart can invent, yet God hath ſundry wayes to detect their filthineſſe, and lay open their hypocriſie: As firſt, by ſenſible things, when there is no perſon neere to ſee it, yet the very birds and beaſts have revealed it: ſecondly, he gives them up to a reprobate ſenſe; and then in the end, though they have long lyen in it unſeene and unſuſpected, at laſt they become ſhameleſſe, and ſo lye open to every mans diſcovery: thirdly, he can make any man living to reveale his owne ſinne; as wee ſee in *Iudas*, though all the time he was working his wickedneſſe, he had carried the buſineſſe cloſe enough, yet in the concluſion, when hee had brought the buſineſſe to paſſe, and in all probability it being now finiſhed, ſhould never bee concealed, even then hee muſt confeſſe it, he muſt tell it every body: in like manner, it will be our caſe, though wee keepe our filthineſſe never ſo private, yet God can make us in the end, on our death-beds confeſſe it, though all our life before we have hidden it.

Conſider thirdly, whoſoever commits this filthy ſinne

ſinne of Fornication, makes himſelfe a vile, and baſe perſon; what ever hee was before, though never ſo glorious, yet now he is but as *a Starre falne to the earth*, as it is in the Revelation. If a man bee godly, come what will come, there is nothing can make him baſe, nothing can obſcure him; though hell it ſelfe ſhould labour to caſt a darkeneſſe about him, yet it ſhall bee but as a foyle about a Iewell, or a Cloud about the Sunne, make him ſhine brighter and brighter: Wee know a Torch light in a darke night, will ſhine brighter than if it were at noone day; even ſo a godly man, what ever happens unto him, what ever night of afflictions, croſſes, or other diſaſters come upon him, yet hee will be the more illuſtrious, the more clearer will hee ſhine in the midſt thereof; and the more croſſes happen unto him, the more will his glory appeare: but on the other ſide, let a man be ungodly, what ever outward glory or pompe he may have, yet he is but a baſe and vile perſon, and ſo hee ſhall ever be eſteemed of, even at the laſt, doe all the world what they can. See this in *Paul*, who before he was converted, whileſt he was a perſecutor, was accounted a peſtilent fellow; but now after converſion, when he became godly, he was highly eſteemed as a choſen Veſſell of the Lord: So on the contrary, the Scribes and Phariſes were the onely men, who but they among the Iewes, yet now how odious is their names, they ſtinke in all mens noſtrils. Therefore let us have a care how we ſuffer our ſelves to lye in ſinne, leſt wee become in like manner hated of every man; and on the other ſide, let us get our ſelves to be godly, and then our names ſhall be as

Simile.

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Simile.

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precious Ointment, that ſends forth a ſweet ſavour into every bodies noſtrils. And thus much for the Deceits whereby Satan deceives men; wee will now come to ſome Uſes.

Vſe 1. The firſt Uſe that may bee made hereof, is, to exhort all men to be carefull to cleanſe themſelves from this filthineſſe and uncleanneſſe: and to this end let them never give God reſt, but with inceſſant prayers ſtill call on him, till they finde that they are cleanſed, that they are out of this gall of bitterneſſe; for as there is nothing that will be ſo bitter and diſtaſtefull, nay, terrible unto them, as this being lyable to the wrath of God, due to them by reaſon of this ſinne; ſo ſhall they never finde any thing ſo ſweet and pleaſant, nay, comfortable unto them, as to bee in the favour of God: for all that the creature can doe, is nothing without God, there is no peace, no comfort, no reſt without him; now, if a man have not this favour of God, but be without it, though hee have never ſo many other bleſſings, as wealth, honours and preferrements, yet, if an arrow come out of Gods quiver, dipt in the venome of his wrath, bee it never ſo ſlight an affliction, it will wound deadly. See this in *Moſes*, who, though the meekeſt man upon earth, and highly in Gods favour, yet hee for his impatiency had his croſſe in that which he moſt deſired, even in that hee ſhould not enter into the Land of Canaan. Sinne conceiving muſt needs bring forth ſorrow, and though it ſhould faile in all other things, yet here it is true, he that ſowes ſinne, ſhall bee ſure to reape affliction; this is the daughter, this is the fruit alwayes of ſuch

a mother, beware therefore how you take paines to ſerve ſinne, for he that does ſo, ſhall be ſure to have for his wages ſorrow and afflictions, nay death it ſelfe, as the Apoſtle ſaith, *the wages of ſinne is death.* A ſinfull man, one that is guiltie of this ſinne, or any other, is like a malefactor, that hath alreadie ſuffered the ſentence of condemnation to paſſe upon him, and thereby is liable to puniſhment when ever it ſhall pleaſe the Iudge to ſend a warrant, he may be called to execution every houre, unleſſe in the meane time he hath ſued forth his pardon; even ſo it is with the ſinner, he is ſubject to the wrath of God, when ever God ſhall pleaſe to ſend forth his warrant againſt him, hee muſt be brought to execution, hee hath no aſſurance, no power of reſiſtance, till hee hath got his pardon. Therefore let every one of us labour to procure our pardons in and by Ieſus Chriſt, that ſo wee may not thus lye open to the wrath of God, which will conſume us when ever he ſhall but pleaſe to ſay the word, in an inſtant. *Simile.* *Ieſus*

But ſome man will be ready to ſay, what needs all this? I am ſtrong and well, in good and perfect health, is it likely the evill day is neere me? no ſurely, I will therefore goe on ſtill in my ſinne; what need I repentance, that am ſo well in all things? *Object.*

To this I anſwer, though thou beeſt never ſo well in ſtrength and health of body; yet if God hides himſelfe, if hee turnes but away his face from thee, thou ſhalt finde the matter changed; where and when he is pleaſed but to turne himſelfe, hee turnes with him all things upſide downe on a ſudden. See this in thoſe *Anſwer.*

Numb.16. 18. two hundred and fifty men of the company of *Korah*, they thought themselves well and safe, else thinke ye they would have tooke censers and offered unto the Lord; but see how in an instant, fire came out from God and consumed them. So also *Nadab* and *Abihu*, no sooner had they taken strange fire to offer unto the Lord, but straight the judgement light upon them; for it is said, *And there went out fire from the Lord and devoured them, and they dyed before the Lord, Levit.* 10.2. they were presently consumed even in the places where they stood: in like manner, it will be our case if we commit sinne, God may, if he be so pleased to deale with us, consume us as soone as ever wee have done it, nay, in the very manner, it is his mercy that wee are spared.

Object. But some man will say againe, there have many men escaped unpunished, they have gone free for any thing I could ever see, why may not I escape also as well as they?

Answ. To this I answer, Gods decree concerning salvation and damnation must be admired at, not pryed into: what though God in his mercy hath saved others, must be also therefore save thee, that wilt not repent, but presumest on his mercies? hee calls sometimes those which have beene many degrees worse than others, whom he hath passed by, and that to shew his power of the Potter over the pot-sheard: but what's this to thee? looke thou to thy selfe, use the meanes, come unto him by true repentance, and cleanse thy selfe from thy filthinesse, and thou shalt be sure to find mercy.

The ſecond Uſe to be made hereof, ſhall be to perſwade every one, not onely to ceaſe from the act of ſo filthy a ſinne, but alſo to mortifie theſe corruptions, which are the ſource and fountaine from whence all theſe uncleane actions come: There may be a reſtraining of our luſts and corruptions, but it is but for a time, it will breake forth againe; or, perhaps, there may be an abhorrency and contrarietie of one mans nature from this ſinne, but this is not out of any hatred to the ſinne it ſelfe, but a forbearance of the act, becauſe his nature cannot abide it, or for ſome other by-reſpect, as credit and reputation amongſt men; but this is not to mortifie them: for mortification is then true and perfect, when there is a contrary life; that is, when a man that before was unchaſte, now if his luſts be mortified, he lives quite contrary to that, and is now wholly chaſte and undefiled: now, this cannot rightly be ſaid to be in a man where there is but onely a reſtraint of his luſt. As in a tree, it is in vaine to cut off the top-boughs, ſo to kill it; unleſſe the roots be plucked up, it will grow againe; therefore men beginne at the root to ſtub up the tree: ſo it is with ſinne, loſt is the labour that ſtrives to keepe it in and reſtraine it, thinking ſo to kill it; there is no other way to doe it, but by Mortification, by rooting it up out of the heart, not ſuffering it there to have the leaſt roome or place; for if it be but reſtrained, at one time or other it will grow againe to full ſtrength. And that this may the better be diſpatched, let us examine and try our ſelves by theſe rules and markes.

Vſe 2.

Simile.

Trial whether luſt be mortified.

First,

1 First, examine your selves, and see whether there be a particular change which doth follow the generall one of the whole frame of the heart; whether the heart is wholly changed and turned from all sinne, for if it be not, but is changed but by peece-meale, some of it being reserved for the darling sinne, then it is not true Mortification; which is alwayes a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart be throughly wounded with sinne, whether thou dost grieve for all sinne as well as for some particular sinne of profit and pleasure. Then secondly, if thou beest thus wounded, see whether thou longest for nothing so much as par-

Simile. don in Christ: A condemned person desires nothing, delights in nothing but in the newes of a pardon; as other things are not at all welcome unto him, a pardon is all that can be comfortable unto him; so thou, if thou beest truly wounded for thy sinne, wilt desire and wish for nothing but a pardon; the remission of thy sinnes in Iesus Christ will more comfort thee, than all the world beside. And lastly, if a pardon be granted, see, Is there a love and a delight in Christ? Is he the onely joy and comfort of thy soule? then well is thy case, thou art in a good estate; thou maiest be certaine the roots of thy lusts are plucked up, and then the branches must needs die.

Secondly, examine your selves, and see whether out of a loathing and hate of this sinne, you be able to judge aright of it, to perceive it in its filthy colours, and loathsome pollutions: All the time a man lies in a sinne, he will have such a mist cast before his eyes, that

that he cannot see it perfectly, but dimly, as it were, by a small light, which will not lay open all the spots and blemishes thereof. To explaine this, I will use this similitude: A man that lives continually in an house where a bad smell is, he perceives not the ill savour, it is all one to him, as though it were pure and sweete ayre; but one that comes in out of the fresh ayre, he smells it presently, to him it is exceeding offensive: Even so it is with sinne, an unregenerate man that is used to it, hath long lived in it, and perhaps, never knew any other, to him it is naturall, he perceives not the filthinesse thereof; it is as good to him as the purest action in the world; and why? becaule he is accustomed unto it: Now, custome, you know, is another nature: but let a regenerate man fall to commit the same sinne, why, he is troubled, he is perplexed, he cannot be quiet, nor can he finde any rest in it, it is unusuall to him, and therefore he is disturbed at it. And indeed it is a good signe of a righteous soule to be vexed at sinne; yee may see it in *Lot*, of whom it is said, 2 *Pet.* 2. 8. *That righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds*: Try your selves therefore by this marke, and see whether you can brooke sinne well enough, or be vexed and disturbed at the committing of it. *Simile.* 2 Pet. 2. 8.

Thirdly, examine your selves, and see whether your abstaining and keeping your selves from the acting of this sinne be generall and constant, or respecting some places and persons, and but for a short space: this is an effect of the former, for he that hates a thing, hates 3

every thing that belongs unto it, and that continually; this is a ſure marke, and never failes. Yee may ſee it in other things; a Dove is afraid of every feather that hath beene an hawkes, it brings a great deale of terrour unto her, almoſt as much as if the Hawke her ſelfe were there; ſuch a native dread is implanted in the poore Dove, as it deteſts and abhorres the very ſight of a feather; ſo the godly man that hath once conceived a deteſtation againſt his luſts, endures not any thing that belongs to them, that comes from them. Hee that hates a Serpent, cannot abide the skinne, though it be never ſo finely ſpeckled; ſo true hatred unto ſinne, cannot indure motion, or inclination unto it, though it bring never ſo faire pretences and ſhewes, it ſuffers not the leaſt ſparke to kindle or increaſe, as wanton ſpeeches, laſcivious lookes, &c. A ſore that is healed at the bottome, is not eaſily hurt againe, whereas, if it be but skinned at the top, it is never the better, for in a little time, it will breake forth againe, and be worſe than ever: A bone broken, and well ſet againe, is ſtronger than it was before: ſo a man that hath once ſlipped into this ſinne, and is got out of it againe, ſhall finde his ſtrength to be increaſed, and himſelfe more inabled to reſiſt that temptation, than ever he was.

Simile.

Object. But ſome man will ſay, I read of ſome of the Saints that have fallen into this ſinne, and that grievouſly, why then may not the deare children of God fall againe into it.

Anſw. To this I anſwer, Indeed it is poſſible, for we finde it in the Scripture of *David* and *Salomon*, that they fell;

fell; nay more, it hath many times come to paſſe, that they have fallen grievouſly, as in them before mentioned, and many others; yet, as we read of their falls, ſo we read of their recovery out of it, they did not continue in it. Here therefore I will ſet downe the meanes againſt it: And they ſhall be,

Meanes againſt fornication. Firſt, for ſuch as have been given to this ſinne.

Firſt, for ſuch as have long lien in this ſinne, perhaps twenty, perhaps fortie, or more yeares; let ſuch, I ſay, obſerve theſe rules following:

Means 1

Firſt, let them labour to get an humble heart in the ſight of this grievous ſinne; let them be caſt downe with griefe and ſorrow for ſo hainous a ſinne, that they have offended ſo good and gracious a God, one that is of ſo pure eyes, that he can indure no uncleane thing. It was the practice of the holy Apoſtle Saint *Paul*, he was ſo farre humbled, that he confeſſed himſelfe to be the chiefeſt of all ſinners, and what could he ſay more? So alſo the Prodigall, *Luk.* 15. when he came to ſee himſelfe, and to looke upon his own condition, was ſo farre from being puffed up, that he was content to ſtile himſelfe no better than his fathers ſervant: In like manner, doe thou thinke thy ſelfe the worſt among men, and greateſt ſinner upon earth, and that God hath been infinitly mercifull unto thee, that hath not cut thee off in thy ſinne, though thou ſo long continuedſt in it unrepentant.

Means 2.

Secondly, labour to bring thy heart to ſo good a paſſe, that thou mayſt love God exceedingly, who hath forgiven thee ſo great a ſinner. It is ſaid of the woman in the Goſpell, to whom much was forgiven, that *ſhe loved much*: A great deale is forgiven thee, be-

yond what thy deserts are, doe thou therefore so too: Love much, love Christ that hath beene a Mediator to procure this thy sinne to be forgiven; love God much, who hath beene so mercifull as to grant thee pardon and remission of sinnes for Christ thy Saviours sake.

Meanes. 3

Thirdly, take heed lest Satan beguile thee, and bring thee into the same sinne againe: you know what Saint *Peter* saith, 2 *Pet.* 5. 8. where he exhorteth the brethren to be *sober and vigilant*, from no other reason but onely this, *Because your adversary the Devill, as a roaring Lyon walketh about seeking whom hee may devoure*: the same shall be my argument of perswasion unto all of you, to beware of the Devill, to looke to your selves, lest he should deceive you, and entice you into the same sinne againe.

2 Pet. 5. 8.

2 For such as are guilty of this sin.

Secondly, for those that are guilty of this sinne still, but would faine be rid of the sore burthen which lyes heavie upon their Consciences; Let them use these helpes:

Helpe 1.

First, labour to get assurance of the pardon and forgivenesse of it: No man can be assured of the love of Christ, till he be assured of his love and favour in the free pardoning and remission of his sinnes: for how can a man have peace and quietnesse without this, he is still in feare of Gods wrath and vengeance to light upon him, and where there is such a feare and dread, it is not likely there should be any love. And therefore in the first place get thy sinnes pardoned.

Helpe. 2.

Secondly, labour to have a sense and feeling of thy sinne; this is a chiefe thing to be obtained; for were there

there is no ſenſe, there cannot be any remorſe or ſorrow for ſinne, without which there can be no turning from ſinne, much leſſe any hatred and deteſtation of it. Now this ſenſe and feeling is wrought in us by Gods Spirit, and therefore thou muſt goe to God by true and hearty prayer, that hee would be pleaſed to illuminate thee by his Spirit, that ſo thou mayſt ſee the miſerable and wretched condition thou art in by reaſon of thy ſinne.

Thirdly, lay hold on the Promiſes, and apply them to thy ſelfe, make them thine owne; for whatſoever a mans ſinnes be, if he can come to thirſt after pardon, to deſire that before other things in a right way, and to a righ end, then he may be ſure hee hath the Promiſes belonging unto him: If hee will take them, they are his owne; Chriſt is his, if hee will take him, onely he muſt take him aright, as well to be his Lord as his Redeemer: his Lord, to governe and rule him by his Lawes and Commandements, as well as his Redeemer, to ſave him by the merit of his death and paſſion. Chriſt offers himſelfe to him, *Revel.* 22.17. ſaying, *Let him that is athirſt, come; and whoſoever will, let him take the waters of life freely:* and what greater love can Chriſt ſhew than to ſet himſelfe out for all to take him, and that freely too? In the dayes of his fleſh, who had more good by him than the Publicans and ſinners: them he called, them he ſaved: the poore diſeaſed wretches, how ready was he to heale them? even ſo hee is ſtill, hee is every whit as ready to ſave thee, to heale thee, as he was them, if thou wilt come unto him, and endeavour to lay hold on him. To neg-

Helpe. 3.

Rev. 22.17.

lect Christ thus offered unto thee, is to *trample under foot the Sonne of God, and to count the bloud of the Covenant an unholy thing, Heb.*10.29. Now what thinke ye shall bee done unto such? Read that place, and you shall finde, that a much sorer punishment than *death without mercy* they are worthy of, and are likely to undergoe. You read what was done to those that despised the invitation of the King to his Marriage-feast, *Mat.*22.27. *When the King heard thereof hee was wroth, and sent forth his Armies, and destroyed those murtherers, and burnt up their Citie:* In like manner will he deale with thee; if thou despisest the offer of his gracious Promises now made to thee, hee will account thee but as a murtherer, and will destroy both thee and thy City; that is, all that belongs unto thee. Take heed therefore, that thou now layest hold on his Promises, and makest them thine owne.

Heb.10.29

Mat.22.27

Helpe 4. Fourthly, Use abstinency and fasting, for thereby thou mayest get the mastery over thy sin; give it altogether peremptory denials, suffer it not to delight thee in the least cogitation and tickling conceit: It will bee easie to abstaine from it, when the deniall is peremptory; if we cannot put out a sparke, how shall we put out a flame? If wee get not the mastery over the first motion to sin, much lesse shall wee be able to overcome it, when it is brought to maturity in action: Sinne is like the water, give it the least way and we cannot stay it, runne it will in despight of us: and as a streame riseth by little and little, one showre increasing it, and another making it somewhat bigger, so sinne riseth by degrees. *Iam.*1.14,15. it is said, *But*

Simile.

Jam.1.14, 15.

every

every man is tempted, when hee is drawne away of his owne lust, and inticed. Then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death: Where obserue three degrees in sinne; first, temptation; secondly, conception; and thirdly, perturbation, or bringing forth: So also *Heb.* 3. it is said of the Israelites, that lust in them brought forth hardnesse of heart. Beware therefore of the beginnings and occasions of sinne, and accustome thy selfe to use abstinence, thereby to master thy lust.

Fifthly, another Helpe may be to resolve against it, to make Vowes and Covenants with our selves not to fall into any occasion that might be an allurement unto it: Let us binde our selves from things indifferent at first, and then forward from the unlawfull temptations. And that we may doe it the more easily, let us make our Vowes for a certaine time, at first but for a little while, afterward for a longer season, and then at last, when we have more strength, for ever. *Helpe 5.*

But some man will here be ready to obiect and say, I finde my selfe exceeding weake and unable to keepe such Vowes and Covenants, What shall I doe then, who shall bee in danger every day to breake them, and so be guilty of a double sinne? *Obiect.*

To this I answer, If our frailty herein were a sufficient Argument, then would there bee no Vowes at all: What though thou beest weake and fraile, and so subject to breake thy promises in this kinde, yet remember that they are Gods Ordinances, and he will put to his helping hand to enable thee, he will blesse and prosper what ever thou dost vow or promise this way, *Answ.*

way, as an Ordinance that he hath commanded. Againe, as thou seest thy selfe more weake, and subject to infringe those vowes, so be sure to use the greater care and diligence to keepe them, be so much the more vigilant to avoid all occasions that might tempt thee to breake them.

Helpe 6. Sixthly, Another helpe may be, to proportion the remedy to the disease; as thy lusts are greater, so use greater abstinence, make stronger vowes against them. *Simile.* As in a place where the tyde beats strongly, there the banke must be stronger; so where the current and tyde of thy lusts runne more forcibly, there resist them with greater strength, keepe the banke good, repaire it by new renewalls of thy graces in thee, make new covenants against it. There is no man with one thousand, would meet his enemy with two thousand; so doe thou, get as much strength to resist as thy lusts have power to attempt thee.

Helpe.7. Seventhly, Turne your delights to God and heavenly things; whereas you have long beene given to earthly-mindednesse, now beginne to set your minde on heavenly things: There is no true Mortification that is onely privative, it must be also positive; a man cannot leave his earthly-mindednes, but he must presently be heavenly-minded. To make this plaine by *Simile.* comparison; A man cannot emptie a vessell of water, but aire presently will come in its place; so a man can no sooner be cleansed from corruption, but grace will immediatly enter and take possession of his heart; as *Salomon* saith, *Pro.* 2. 10, 11. *Wisdome entreth into thine heart, and knowledge is pleasant unto thy soule: Discretion*

Pro. 2. 10, 11.

shall

ſhall preſerve thee, underſtanding ſhall keepe thee, &c.

Laſtly, the laſt and greateſt helpe will be, to labour by prayer: God would have thee know that it is his gift: pray therefore, that Chriſt would *baptize thee with the Holy Ghoſt and with fire*: that the Holy Ghoſt may like fire heat the faculties of the ſoule, to inflame our love to God: for as our love to God is ſtronger, ſo our love to holy things will be more earneſt, and conſequently our hate to unholy things more ſtrong and perfect: the heart thus inflamed is turned quite another way; it doth ſo mollifie the heart more and more, making it capable of a deeper impreſſion from the love of God. Hence it is that the Spirit is compared to Wine, becauſe as Wine heateth us within, and maketh us more vigorous and lively: ſo doth the Spirit heat us with the love of God, and make us more apt to good workes: Now as when a man comes nigh to any towne, he goes further from another; ſo when the Spirit carries us nigh to God, it carries us further from our luſts. Chriſt by the Prophet is ſaid, *Mal.* 3. 2. *to be like a Refiners fire, and like Fullers ſope*; Now as there is no way to refine ſilver but by fire, and no way to purge and get out ſtaine but by ſope; ſo there is no way to cleanſe ones ſelfe from luſts, to mortifie them, but by the Spirit: take yee therefore the Apoſtles counſell, *Act.* 4. 38. *Repent, and be baptized every one of you, in the name of Ieſus Chriſt, for the remiſſion of ſinnes, and yee ſhall receive the gift of the Holy Ghoſt*: let us wait for it, and wee ſhall be ſure to have it, and when we once have got it, we ſhall finde as evident a change, as the Apoſtles did

Helpe 8.

Simile.

Mal. 3. 2.

Act. 4. 38.

when the Holy Ghoſt in the forme of cloven tongues came upon them, as yee may read in the ſame Chapter. And therefore alſo when we finde weakeneſſe in our hearts, let us know that we have not been ſo fully baptized with the Holy Ghoſt, as we may be; according to that of the Apoſtle, 2 *Tim.* 1. 7. *God hath not given us the Spirit of feare, but of power, &c*; when the Spirit is powerfull in us, it will inflame us with the love of God, it keepes men in ſobrietie. Therefore art thou weake? art thou cold in holy performances? labour to be baptized with the Holy Ghoſt more fully: *Iohn* was compaſſed about with the Spirit as with a garment, *Rev.* 1. 10. So ſhould we be, for without this we are but naked: God kept *Abimelech* from ſinne, ſo he will keepe us if we have his Spirit: And *David* was bound in the bond of the Spirit, now the Spirit is like a bond for two cauſes: firſt, every bond muſt be without us, and ſo is Gods Spirit, it is his and not ours within us: ſecondly, every bond keepes the thing that is bound in, and ſo doth Gods Spirit, it reſtraines us, it keepes us in, when as otherwiſe wee would run into all exceſſe of riot. And therefore let us pray heartily, and labour earneſtly to be baptized with the Holy Ghoſt:

HOW

HOW TO MORTIFIE UNCLEANNESSE.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth: Fornication, Vncleanneſſe, Inordinate affection, evill Concupiſcence, and Coveteouſneſſe, which is Idolatrie.

HAving handled the Doctrine of Mortification in generall, as alſo come to ſome particulars, namely, that of Fornication; it now remaineth that in the next place, following the method and order of the Apoſtle, I come to the next particular ſinne named in the Text, *Vncleanneſſe*: And becauſe theſe two ſinnes doe in many things *coincidere*, and differ not greatly in any thing that I can ſet downe as meanes to prevent them, for what hath beene ſaid of the one may ſerve for the other; therefore I ſhall be the briefer in this, and may perchance make uſe of

ſome of the things ſpoken formerly in the diſcovering of the hainouſneſſe of Fornication: The Doctrine then wee ſhall at this time inſiſt on, is, That

Doctr. *Vncleanneſſe is one of the ſinnes that are here to be mortified.*

The hainouſneſſe of the ſin of Uncleanneſſe.

This ſinne of uncleanneſſe, moſt Interpreters make to be the ſinne of *Onan*, *Gen.* 38. 9. and the hainouſneſſe thereof appeares, in that God was ſo diſpleaſed with him for it, that he ſlew him preſently. Beſides, the grievouſneſſe thereof is manifeſt, in that throughout the whole Booke of God, we finde not any name appropriated unto it, as if God could not give name bad enough, or would not vouchſafe it any, becauſe men ſhould not know it at all. But now particularly I will lay open the vileneſſe of it, by theſe foure arguments.

1 Gen. 38.9. Firſt, the hainouſneſſe of it appeares, becauſe that it makes a man that is guiltie of it, a man of death; you may ſee it in the example of *Onan*, *Gen.* 38. 9. before mentioned, God cut him off preſently, hardly gave any ſpace for repentance. Where ſudden judgement lights upon a man, it is a fearefull thing, and argues the greatneſſe of Gods diſpleaſure againſt that ſinne; now, where Gods wrath is ſo exceedingly inflamed againſt a ſinne, wee muſt needs conclude that ſinne to be very ſinfull, and of an high nature.

2 Secondly, it is an unnaturall ſinne: All ſinne is ſo much the more hainous, as it is oppoſite to the nature of a man. Wee read but of three ſinnes againſt nature, whereof this is one; namely, beſtialitie, Sodomy, and this;

this; and therefore it muſt needs be of an high ranke, and conſequently, a moſt notorious vilde ſinne.

Thirdly, the manner of it aggravates it exceedingly; all things done againſt ones ſelfe, are the more hainous; as ſelfe-murther is of an higher nature than murther of another; and the reaſon is, becauſe all creatures by nature ſeeke the preſervation of themſelves: in like manner, ſelfe-uncleanneſſe is a great aggravation unto it. 3

Fourthly, and laſtly, that ſinne which is made the puniſhment of another, is ever the greater ſinne; now, God hath made this ſinne to be the puniſhment of all other ſinnes, for after a man hath long continued in other ſinnes, at laſt God gives him up to this ſinne, as to a puniſhment of the former: and therefore queſtionleſſe it is a great and hainous ſinne. 4

Now, ſince you have ſeene the hainouſneſſe of this ſinne, in the next place, I will ſhew you the manifold deceits of Satan, whereby men are provoked to the commiſſion of this filthy ſinne. The Deceits of Satan to draw men on to the acting of this ſinne. 1

Firſt, men doe goe on in the committing of this ſinne, becauſe they doe hope to repent afterwards.

For anſwer of this, I ſay, that man who hath a will to ſinne, doth harden himſelfe more and more by ſin; and this ſinne of Vncleanneſſe being a great ſinne, it doth harden the heart the more, and doth the more indiſpoſe a man towards God.

A man by common reaſon would thinke, that great ſinnes doe make the heart to be more ſenſible; but indeed it doth not ſo, for it takes away the ſenſe. Great ſinnes are a meanes to harden the heart, ſo that it can-

Pro. 2. 19. not repent: *Prov.2.19. None that goe unto her returne againe, neither doe they take hold of the pathes of Life*; which is meant of Repentance: for God doth not give Repentance to this sinne, because it is a sinne so evident against the light of Nature: as *Ezech.24.16. Sonne of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourne nor weepe, neither shall thy teares runne downe*: that is, if man will refuse the time of Repentance which God doth offer unto him, when he doth repent, then God would deny him. *It is not in him that willeth, nor in him that runneth*, but of God: *God will have mercy on whom he will have mercy, Rom.9.16.*

Now, to shew what Repentance is:

What Repentance is. *Repentance is a change of the heart, whereby a man is become a new Creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad.* To shew that Repentance is the Change of the heart, see how the Prophet *Hosea, Cap.7.14.* doth reprove the *Israelites* for their *howling on their beds*, because their Repentance was not from their hearts; they did howle much, as it were, for their sinnes, but yet their Repentance was not from the heart, and therefore nothing availeable to them. True Repentance doth turne the disposition of the heart of a man another way than it went before.

Hos. 7. 14.

The second deceit of Satan. Another Meanes that Satan useth to delude the hearts of men, and cause them to be set upon evill, is, because they doe not see the punishment due for sin to bee presently executed upon sinners: For answer of this; In that God doth spare to punish sinne, no

man

man hath cause to joy in it. God is mercifull, and doth beare many times a long while with men, not to punish them for sinne, to see if they will returne unto him, and repent: But as long as man doth continue in any sinne without Repentance, so long doth hee abuse Gods patience every day and houre, *Rom.* 2.4. *Thinkest thou this, O man, and despisest thou the riches of his goodnesse, forbearance and long suffering, not knowing that the goodnesse of God leadeth thee to Repentance:* Ver. 5. *But after the hardnesse and impenitency of heart, treasurest up wrath against thy selfe against the day of wrath, and the revelation of the righteous Iudgement of God.*

Rom. 2. 4.

Another Deceit that Satan useth to provoke men unto this sinne, is, to judge uncleannesse by common opinion; that is, to weigh this sinne in a false ballance, and to looke upon it in a false glasse, and not to carry it to the ballance of the Sanctuary of the Lord, and therefore many times they esteeme great sinnes to be little ones, and little sinnes to bee none at all; when men doe thus mis-take sinne, they judge of it otherwise than it is: As when bad company are together, they doe all allow and approve of sinne, and so *evill words doe corrupt good manners*; and in their opinions doe make sinne to be no sinne at all; not considering that place, *Tit.* 2.14. That *Christ gave himselfe for us, to redeeme us from all iniquity, and to purifie unto himselfe a peculiar People, zealous of good Workes.* When a man hath committed sinne, his Conscience is defiled, and so can no more judge of sinne aright, than one that would discerne colours in a foule and soiled glasse; but when the Conscience is cleare, it sees

The third deceit of Satan.

1 Cor. 15. 33.

Titus 2.14

Pro. 2. 19. not repent: *Prov.* 2. 19. *None that goe unto her returne againe, neither doe they take hold of the pathes of Life*; which is meant of Repentance: for God doth not give Repentance to this sinne, because it is a sinne so evident against the light of Nature: as *Ezech.* 24. 16. *Sonne of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourne nor weepe, neither shall thy teares runne downe*: that is, if man will refuse the time of Repentance which God doth offer unto him, when he doth repent, then God would deny him. *It is not in him that willeth, nor in him that runneth*, but of God: *God will have mercy on whom he will have mercy*, *Rom.* 9. 16.

What Repentance is.

Now, to shew what Repentance is:

Repentance is a change of the heart, whereby a man is become a new Creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad. To shew that Repentance is the Change of the heart, see how the Prophet *Hosea*, *Cap.* 7. 14. doth reprove the *Israelites* for their *howling on their beds*, because their Repentance was not from their hearts; they did howle much, as it were, for their sinnes, but yet their Repentance was not from the heart, and therefore nothing availeable to them. True Repentance doth turne the disposition of the heart of a man another way than it went before.

Hos. 7. 14.

The second deceit of Satan.

Another Meanes that Satan useth to delude the hearts of men, and causeth them to be set upon evill, is, because they doe not see the punishment due for sin to bee presently executed upon sinners: For answer of this; In that God doth spare to punish sinne, no

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man hath cause to joy in it. God is mercifull, and doth beare many times a long while with men, not to punish them for sinne, to see if they will returne unto him, and repent: But as long as man doth continue in any sinne without Repentance, so long doth hee abuse Gods patience every day and houre, *Rom.* 2.4. *Thinkest thou this, O man, and despisest thou the riches of his goodnesse, forbearance and long suffering, not knowing that the goodnesse of God leadeth thee to Repentance:* Ver. 5. *But after the hardnesse and impenitency of heart, treasurest up wrath against thy selfe against the day of wrath, and the revelation of the righteous Iudgement of God.* Rom. 2. 4.

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The third deceit of Satan.

1 Cor. 15. 33.

Titus 2.14

sees things as they are, and so is able to judge of sin by that rule by which our selves shall be judged at the last day: There is a sanctifying Spirit, which if wee had, we should judge of sin aright, and the rule whereby we are to try sin, is written the Word of God.

The fourth deceit of Satan.

Fourthly, Satan useth to provoke men to this sin, when they can commit it in secret, then they will be bold to doe it: But consider, God sees in secret, and he will reward them openly, *Mat.6.4. Give thine almes in secret, and thy Father that is in secret will reward thee openly*: Now, we may judge by the rule of contraries, that if God doe see Almes that are done in private, and will reward them openly, may we not think that hee will doe the like of sinne: For so hee did by *David*, he spared not him though hee were his owne servant, 2 *Sam.12. Thou diddest this thing secretly, but I will doe this thing before all Israel, and before the Sunne*. And thus they goe on boldly in this sin, thinking they shall escape well enough if they can doe it secretly, and not bee seene of men; but they in this despising of God, make God to despise them. Consider, O man, the many wayes God hath to reveale sinne that is committed in secret, *Eccles.10.20. Curse not the King, no, not in thy thought; and curse not the rich, no, not in thy bed-chamber; for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter*. Sinne that hath beene committed in secret, shall bee discovered by wayes that a man thought unpossible: Evill men are as a glasse that is sodered together; as soone as the soder is melted, the glasse falleth in pieces: So they that are companions in evill, may for a time bee true

Matth.6.4.

2 Sam.12. 12.

Eccles.10. 20.

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the one to the other, but yet the Lord will one way or other diſcover their iniquities, ſo that they ſhall fall in pieces like a broken potſhard; yea, perhaps, the *Sinner* himſelfe ſhall confeſſe his ſinne, as *Iudas* did.

The laſt Deceit which Satan doth uſe to provoke men unto this ſinne, is with the preſent delight which they have unto it: To this I anſwer, as Chriſt in *Mat.* 5. 27. *Thou ſhalt not commit adulterie, for whoſoever looketh upon a woman to luſt after her, hath committed adultery already with her in his heart. If thy right eye offend thee, plucke it out, and caſt it from thee, for it is profitable that one of thy members ſhould periſh, and not that thy whole bodie ſhould be caſt into hell fire.* Therefore I ſay, it were better for thee to leave thy delight, than to have thy ſoule damned in hell fire for ever: by leaving thy ſinne thou doſt not leave thy delight, for then thou haſt a new heart, new deſires and affections to delight in better things; ſo that the forſaking of ſinne is but a change of delight, and thoſe ſinnes which have the greater delight in them, ſhall have the greater torment, as doth appeare out of *Revel.* 18. 7. concerning *Babylon*, *The more pleaſure ſhe had, the more ſhould her torments and ſorrowes be.* The fifth deceit of Satan.

Thus have I diſpatched, in briefe, this ſinne of uncleanneſſe, inſiſting and inlarging onely ſome two or three of the Deceits whereby the devill doth beguile the ſonnes of men, and lead them captive to the commiſſion of this ſlaviſh and abominable ſinne; for motives and helpes againſt it, I referre you to thoſe produced in the handling of Fornication.

HOW TO MORTIFIE EVILL CONCVPISCENCE.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth: Fornication, Vncleannesse, Inordinate affection, evill Concupiscence, and Covetousnesse, which is Idolatrie.

NOw, I should proceed to some application of this point, but because there is a third particular which hath much affinitie with the two former, namely, *Fornication*, and *Vncleannesse*, I will first speake of that which is here in my Text, *Evill concupiscence*.

By *Concupiscence*, men doe understand a degree of this lust of *Vncleannesse*, and it is an evill inclination in the power of the Soule.

Doctr. The Doctrine is this, *Evill concupiscence* is one of the *sinnes* which are likewise to be mortified; Wee had

neede give a reaſon for it, becauſe men will hardly be perſwaded to thinke it a *Sinne*, thus it was with the Heathen, they thought there was no *Sinne* in it.

The firſt reaſon is, If *Concupiſcence* doe cleave unto a man, that is, evill inclinations which the *Soule* by *ſinne* is bent unto, then actuall *ſinne* will follow, which is the fruit of this concupiſcence: It is as a ſparke of fire, which being let alone, will grow greater and greater, and like a leaven, though little at the firſt, yet doth it leven the whole lumpe, ſo that it doth produce the workes of the fleſh, and therefore it is to be mortified. *Reaſ. 1.*

The ſecond reaſon is, although a man doe not fall into actuall *ſinne* preſently after there is *concupiſcence* in the heart, yet being unmortified, it hideth the *ſinne* in a man, and ſo defiles him, and makes him prone to an evill diſpoſition, and alſo to be abominable before God: Therefore mortifie *concupiſcence* before it come to have vigour and ſtrength in thee. *Reaſ. 2.*

A man is ſaid to be an evill man, when he is diſtracted from Good to Evill, now, evill *concupiſcence* makes a man to be ſo.

There are evill inclinations in a good man, and yet it is by way of *Antitheſis*, it is not his complexion and conſtitution to have them. Now, an evill man hath concupiſcence, and the ſame is his complexion, and conſtitution ſo to be: Therefore if evill concupiſcence be not mortified, it makes a man to be bad, and in this regard we ought to cleanſe our ſelves from the pollution of this *ſinne*.

The third reaſon is, *Evill concupiſcence* being in a *Reaſ. 3.*

man, it doth marre all his good actions. To mingle *water with wine*, it makes *the wine the worſe*; To mingle droſſe with ſilver, it makes the ſilver the more impure; So *evill concupiſcence* being in the Soule of a man, it doth ſtaine and blemiſh his good actions; when the ſtring of an Inſtrument is out of *tune*, then the Muſicke doth jarre. A man that hath ſtrong concupiſcence in him, he will deſire to come to the execution of the workes of them, and ſo it will have an influence to the effect, and will ſtaine and blemiſh any good worke he goes about; ſo that evill concupiſcence making a man to be evill, it doth blemiſh and ſtaine all the good actions that a man goes about, in that he doth performe them either with vaine-glory or ſelfe-reſpect.

The fourth reaſon why evill concupiſcence ſhould be mortified, is, becauſe that otherwiſe the commandements of God will be grievous unto us, 1 *Ioh.* 5. 3. *For this is the love of God, that wee keepe his Commandements, and his Commandements are not grievous.* The Commandements of God are not onely to be kept of us, but ſo to be kept, that they may be delightfull unto us, *Pſal.* 103. 1. *Bleſſe the Lord O my ſoule, and all that is within me bleſſe his holy Name*: when *Concupiſcence* doth lie in the ſoule of a man, in its full vigour and ſtrength unmortified, it doth draw in him a reluctance from good duties, as when a man doth will one thing that is good, and an evill inclination doth ſet upon him, then the Commandements of God will be grievous unto him, even as a man will be unwilling to carry a burthen long.

Now

Three things obſerve to be in concupiſcence.

Now I proceed to ſhew you three things obſervable in this word *Concupiſcence*.

First, what the nature of it is.

Secondly, the ſinfulneſſe of it.

Thirdly, the operation or workes of it.

First, for the better underſtanding what it is, know that in the ſoule of man there is a facilitie. Secondly, there is an inclination, which doth adhere to the faculties; and thirdly, there are actuall deſires which flow from that inclination, by way of *Similitude*, the better to conceive. First, in the mouth there is a palate, ſecondly, the deſired humour, and thirdly, the taſte; ſo in the ſoule of man, First, there is the naturall affection, ſecondly, there is an inclination which is the tuneableneſſe, or untuneableneſſe of it, and thirdly, there is the deſire, or actuall workes of it.

Simile.

What's meant by concupiſcence.

By *concupiſcence* is meant, the evill inclination, and the fruits of the evill inclination, and by it the habituall concupiſcence, from whence the actuall deſires of evill will follow. *Rom. 6. 12. Let not ſinne raigne in your mortall bodies, that yee ſhould obey it in the luſts thereof.* First, there is a ſinne, ſecondly, the luſt of that ſinne, and thirdly, the obedience, that is, conſent to the ſinne. There is a concupiſcence that is naturall, and another that is morall. As there is a *concupiſcence* that is bad, ſo there is another that is good, and a third that is neither good nor evill. There was in Chriſt a deſire to live, though it were Gods will he ſhould dye, yet obeying, he did not ſinne. On faſt dayes we are commanded ſo to doe, yet the deſire to taſte corporall food on ſuch a day, is not ſinne.

2 Secondly, it doth proceed from ſinne, and one ſinne doth beget another, *Iames* 1. 15. *Concupiſcence doth bring forth ſinne, Rom.* 6. 12. *Let not ſinne raigne in your mortall bodies,* (that is) Let not concupiſcence: but to underſtand what the ſinfulneſſe of it is, know that ſinne in ſpeciall, is the tranſgreſſion of the morall Law, any facultie that is capable of a fault, it is ſinne, that is the defect of it; Man ſhould be ſubject to reaſon, and reaſon ſhould cauſe him to ſubmit himſelfe unto the will of God. The morall Law is a rule of action, not of habit. There is a double Law, a Law of action, and a Law which we call that Law, which God did ſtampe on the very Creature. Take an Epiſtle, or a learned Writing that is made by art, there may be Logicke, Rhetoricke, and Grammar rules brought in to confirme it; So in the Law, there is a ſtampe and a rule, and every aberration from it, is an error in it. If a man did all that is in him, uſed his beſt indevour to ſubdue his evill concupiſcences, and yet cannot, yet it is not ſufficient for him, every man hath, or ought to have ſtrength in him, to rule his affections.

A double Law.

Simile. If a Maſter command his ſervant to goe and doe ſuch a thing, if the ſervant goe and make himſelfe drunke, and then goe about it, and cannot bring it to paſſe, although he doe his good will for to doe it, he is not to be excuſed, becauſe he did looſe his abilitie through his owne default: So wee, God at the firſt did make us able for to ſubdue our luſts, but wee in *Adam* having loſt the abilities of our firſt eſtates, and yet may recover ſtrength againe, to ſubdue our

luſts

luſts in Chriſt the ſecond *Adam*, if we doe it not, the fault is in our ſelves.

Now wee proceed unto the third particular, to ſhew unto you what is the operation, and working of this evill concupiſcence.

3 What is the operation of evill Concupiſcence

It is an inordinate inclination, which doth cleave unto the faculties of the ſoule, and doth indiſpoſe a man to that which is good, and carries him on to that which is evill, and ſo long as it abides in the ſoule, it makes him fruitfull to doe evill, and barren to doe good, ſo that evill actions, the fruits of evill inclinations, doe ariſe from it, even as water from the fountaine, and ſparkes from the fire.

Concupiſcence doth conceive and bring forth ſinne.

There is a different worke of *Concupiſcence* in man that is evill, and a regenerate man; In an evill man, it hath dominion over him, ſo that all his actions and deſires are ſinfull. In a good and holy man, there is concupiſcence alſo, but it doth worke in him by way of rebellion, he beholds it as a diſeaſe, and as an enemy unto him, and doth labour to mortifie it, he is inlightned by grace, to ſee it as a diſeaſe, and therefore doth labour to cure it more and more. An evill man thinkes it the beſt way for his happineſſe, and that his chiefeſt good doth conſiſt in giving ſatisfaction to his concupiſcences, and therefore doth labour to ſatisfie them, and not to cure them.

True it is, Gods children, *David*, *Peter*, *Salomon*, and other holy men have had concupiſcences in them, but yet were not domineered over by them; So long as a man doth ſtrive againſt evill concupiſcences, againſt

gainſt the motions and ſtirrings of them, and that his owne conſcience can beare him witneſſe, he doth reſiſt them in ſinceritie of heart, they ſhall never beare ſway over him: Take the beſt actions of a wicked man, the utmoſt end of them are to himſelfe, and if the utmoſt end be bad, all he doth muſt needs be bad: as for example; The end that a husband-man doth ayme at in tilling of the ground, and ſowing of his ſeed-corne, is to have a good harveſt, and if his harveſt prove bad, then all his labour is loſt: though the beginnings of a thing be good, yet if the utmoſt end of that thing be naught, all is bad. So that the end of all things in morall actions, doth make the thing either good or bad: Every wicked man doth ſeeke himſelfe in all his actions, hee doth worſhip himſelfe in the utmoſt end of all his thoughts, ſo that all his actions, luſts and deſires, are evill continually.

Simile.

What is to be mortified.

Now I proceed to ſhew you, what it is the Apoſtle *Paul* would have you to mortifie, here ſomething is preſented, and to ſhew you plainely what it is, it doth conſiſt in theſe two particulars.

Firſt, the habituall concupiſcence, and ſecondly, the inordinate luſts and deſires that doe ariſe from it, one wee call habituall, and the other actuall. Now, the Apoſtle would have the habituall concupiſcence in nature weakened, and ſecondly, he would have the acts of the luſt to be ſuppreſſed. Now, that it is the Apoſtles meaning, that he would have them mortified, and that which is to be mortified is ſin, marke that place I did cite before, *Rom. 6. 12. Let not ſinne raigne*

in your mortall bodies. In theſe words are three things obſerveable: Firſt, there is a ſinne: Secondly, a luſt to ſinne: and thirdly, obedience to the ſinne, that is, a will to execute the deſire of this luſt. When the Apoſtle ſaith, he would have them mortified, he would have the heart to bee cleanſed from the habituall cuſtome of evill Concupiſcence, and ſecondly, he would have them ſo ſubdued, as not to obey them. That you may know the Apoſtles meaning, and not to lay a ſtraighter charge upon you, then the holy Ghoſt doth aime at, he would have all theſe three to be mortified, the luſt, the conſent to the luſt, and the act of ill. Conſider the nature of the things that are to be mortified; If you take the evill inclination, and compare it with the ſtrength of the minde, in committing of any ſin, they are all of the ſame nature, they differ but in degree, a leſſer evill in the thought, before conſent unto it, is of the ſame nature as a greater, as it is in murther: *Hee that is angry with his brother* unadviſedly, committeth a degree of murther; So he that ſlandereth his brother by taking away of his good name; committeth a degree of murther, and is a ſin of the ſame nature, as if hee tooke away the life of his brother. So as in taking away the comfort of a mans life, it is a degree of murther, in as much as that man would take away the life of his brother if hee might; So in luſt, if a man deſire to commit Adultery with a Woman, and cannot come to the execution of his will therein, to the committing of the actuall ſinne, yet the Adultery of the thoughts and affections, are degrees unto this ſinne, and are of the ſame nature, as

if he had committed the ſin it ſelfe. The Commandements ſay, *Thou ſhalt not covet thy neighbours Wife,* that is, in no degree at all to hurt her, or to wrong her. If all bee of one nature, and differ in degree, then all are to bee mortified. The ſame nature is in one drop of water that is in a whole Sea, and the ſame nature in a ſparke, as there is in a great fire; If there bee a right enmity betweene ſinne and us, wee will abſtaine from all ſinne; a man doth hate the very colours of his enemy, as Toades and creatures that are poyſonfull: If a man doe abſtaine in ſincerity from *ſinne*, he will abſtaine from all *ſinne*. The reaſon why men abſtaine from any *ſinne*, is either for love of themſelves, or of God; if for love of thy ſelfe thou doeſt abſtaine from *ſinne*, thou wert as good commit all as ſome; If for love of God, thou wilt abſtaine from all *ſinnes*, from little *ſinnes* as well as great *ſinnes*.

Exod. 22. 17. *Note.*

Queſt. Here may a queſtion be asked, why men doe abſtaine from Murther and Idolatry? *Anſw.* The anſwer is, becauſe God did forbid it; and did not God forbid alſo, *Thou ſhalt not luſt*; God that doth forbid the one, doth forbid the other; and for thy further conſideration, know, the holy Spirit of God doth hate every *ſinne*, it doth abandon & hate that heart where theſe thoughts of luſt are nouriſhed. Now, the heart is the habitation and reſidence of the holy Ghoſt, wherefore all *ſinnes* are to bee mortified, that the holy Ghoſt may come and dwell there.

Acts of mortification.

The acts of Mortification are cheifely theſe, the Apoſtle would have us take paines with our hearts, men might doe much good unto themſelves, would

they

they but take paines to conſider and ponder their wayes, but when men are carried away with the deſire of riches, vaine-glory, and other inconſiderations, no marvell if it bee thus with them: If they would but ſit alone, meditate, and reflect their mindes upon what they ſhould doe, it would bee a great meanes to make them to alter their courſes.

The Apoſtle when hee would have them mortifie theſe luſts, he would have them conſider the meanes how to ſuppreſſe them, there be ſtrong reaſons in the Word of God for them: let them ſearch the grounds they have for the committing of thoſe luſts, and it will bee an effectuall meanes for the mortifying of them: If mens judgements were rectified to ſee their follies, they would change their courſes, and turne the bent of their affections another way; I ſhould deliver many things unto you in this kinde concerning Mortification, to let it be your care, that it may worke upon your inward affection, that you may make it profitable unto your owne ſoules, and that you doe not let it paſſe from you without doing you good.

The Word of God which you heare, is not loſt, it ſhall certainely doe you hurt, if not good, it ſhall harden if it doe not ſoften: It is an ill ſigne if a tree doe not bud in the Spring, but to ſee it without leaves in the Winter is no wonder at all: So for any to heare the Word of God powerfully preached, and not to have good wrought on them by it; they have great cauſe to feare their eſtates. It is this meditating and taking to heart, which is the firſt meanes I preſcribe for Mortification.

Meditatiõ and laying to heart, is the meanes to mortification.

2

We are said, secondly, to mortifie, when we suppresse and keepe downe these lusts, if we keepe them back from their courses, that they doe not bring forth the fruit of *sinne*: All actions, when any *sinne* is executed, they tend to evill corruptions; If wee abstaine from the action of *sin*, when it doth kill the very inclination. Take any *sin* that a man is naturally inclined unto; whether it be the *sin* of Uncleanneſſe, the desire of *Riches*, or whatsoever, custome doth make his lusts to be stronger, and so doth adde to the *sin*. One light doth shew a thing to be so, but more lights doe make it appeare more cleare; so there is an addition in *sinne*, as well as in Grace, the more they act in *sinne*, the more they encrease.

Lusts to

Now, when men complaine, they know not what to doe, they cannot be without their lusts; Let them thanke themselves for it, in suffering themselves by custome to practice them, but by keeping downe the act of *sin*, the lusts will evaporate away in time, though thy lust be strong and violent at the first; yet if thou wilt let it alone from the execution of it, it will consume and weare away at the last; Therefore keepe downe thy lusts, and suppresse them.

Evaporate

3

Thirdly, to weane these lusts, inordinate affections, and concupiscences; the rectifying of the judgement, and applying of right meanes, doth mortifie the higher reason: Now, for to mortifie the lower reason, is to turne away the bent of affection on another Object: If Grace bee quicke and lively in a man, it turnes away the minde from *sinne*, and the way to weane these lusts, is to keepe the minde fixed and bent

Object:

on

on better things, as temperance, chaſtitie and ſobrietie; for all intemperance doth breed luſt, and then the Devill doth take occaſion and advantage to worke upon a man, but ſobrietie and temperance is a great meanes to keepe backe theſe evill affections.

Now I proceed to make uſe of what hath beene formerly delivered concerning theſe three *Sinnes Fornication, Vncleanneſſe,* and *Evill concupiſcence:* You may remember what hath beene ſaid concerning the greatneſſe of the *ſinne* of Uncleanneſſe; It will follow then, if it be ſo great a *ſinne*, we ſhould uſe meanes to be freed from it. Thoſe that are guiltie of it, let them give themſelves no reſt, their eye-lids no ſlumber, nor God no reſt, till they be delivered from the band of this iniquitie: 1 *Sam.* 2. 25. Remember what *Eli* ſaid to his ſonnes, *If one man ſinne againſt another, the Iudge ſhall judge him, but if a man ſinne againſt the Lord, who ſhall intreat for him?* When God doth take in hand to afflict the Creature, then it is intolerable, man ſhall finde it to be a terrible thing to fall into the hands of the living God. Take an arrow, or a bullet, and let it be ſhot into the body of man, it may wound deeply, and yet be cured againe, but let the head of that arrow be poyſoned, or the bullet envenomed, then the wound proves deadly and incurable: There may be in the body of man many great gaſhes, and deepe wounds, and yet be cured; but if the affliction lies on the Creature from the wrath of God, he is not able to beare it; it doth cauſe them to tremble, and his conſcience to be terrified within him, as wee ſee by men that are in deſpaire.

Vſe.

Reason.

Now, the reason of it is, God when he smites the Creature in his wrath, he doth wound the Spirit, and as it were, doth breake it in sunder, as God doth breake the Spirit, so he doth susteine the Spirit; but when he doth withdraw himselfe from the creature, then the strong holds of the Spirit are gone. This is to shew you what a terrible thing it is, to fall into the hands of the living God. This, as it doth belong to all, so specially, to those that have received the Sacrament this day or before, that they make conscience of this *Sinne*, if they doe not, they receive it unworthily, and he that is guiltie of this, is guiltie of the body and bloud of *Christ*, he discernes not the Lords body, neither doth he prize it as he should, nor esteeme of the *excellency* of it as he ought: he discernes not with what reverence he should come to the Lords Table, therefore saith the Apostle, he is guilty of the body and bloud of *Christ*, that is, he is guiltie of the same *sinne* that those were, that did mocke and crucifie *Christ Iesus*. The *Sacrament* of the Lords *Supper*, is a speciall meanes, and chiefe ordinance of God for the attainment of his blessings, if it be rightly received, and so it is the greatest judgement that can befall a man, if it be not rightly received, for *Christ* is chiefely represented therein: The bloud of *Christ* is the most precious thing in the world, when men shall account this holy bloud of the new Testament, to be but an unholy thing, and to trample it under-foot, God will not beare with this.

Now, when a man doth come to the Sacraments in a negligent manner, in not preparing himselfe worthily

thily to come, he is guiltie of the bloud of *Chriſt*; For yee are not onely to be carefull to prepare your ſelves before the receiving of the Sacrament, but alſo of your walking afterwards. Therefore, conſider, you that have received the Sacrament, or intend to doe it, that you doe cleanſe your ſelves from this pollution of heart and ſpirit, and that you doe put on the wedding garment, that is required of all worthy receivers; Let your hearts bee changed, and your affections and actions be free from all kinde of evill, and your hearts be turned to God, elſe you cannot be worthy receivers, and ſo much ſhall ſuffice for this uſe, that ſeeing this ſinne is ſo great, every man ſhould endeavour to free himſelfe from it. Secondly, ſeeing the Apoſtle doth not onely exhort us to abſteine from it, but alſo mortifie, kill, and ſubdue it; If there were nothing but a meere abſtinence from ill, then it is not properly a mortification, for then the impureſt adulterer ſhould ſometimes be chaſte after his impure manner of committing it, and therefore the ceſſation of it is no true mortifying of it; and that you may know mortification aright, I will give you three ſignes:

Sacrament

pollution of

4

Mortifying of it

3 Signes of mortification.

First, you ſhall know it by this, if there went a generall reformation both in heart and life before, when the heart is generally ſet aright, is changed and renewed to good, and from thence doth ariſe a dying to theſe luſts, then it is a good ſigne, but if otherwiſe there be no particulars changed in thee, then it is but a ceſſation, not a mortification, but when the whole frame of the heart is altered, yea,

1 Is a generall reformation in heart and life.

even

even from the very roote, when the old man in the body of sinne is wounded even to the heart, that is, when a man hath beene soundly humbled for his sinne, and afterwards hath his heart affected to Christ, and is become to love God, and hath his minde changed, then he may truely reckon it mortification.

2 Signe of true Mortification, is a right judgement of sinne, and a true loathing it.

Secondly, you may know true mortification by this, by having a right judgement of sinne, and a true loathing and detestation of it; It is hard for a man while he hath any sinne in him, to judge rightly of it, for then a man is given to an injuditious minde, while he doth continue in it; As when a man is in prison, if he have continued there long, though the sent be bad, yet hee cannot discerne it; but let this man be brought to fresh ayre, and be carried to the prison againe, then he will smell the noysomenesse of it. So, when a man is in sinne, he cannot truely judge of it, but when he is escaped from it, then he can rightly and truely detest, and judge of it: when a mans soule is righteous, there is a contrarietie betweene him and uncleanneſse, a righteous soule doth detest sinne, both in himselfe and others; as *Lots* soule was vexed with the abomination of the *Sodomites*. Consider how you are affected with the sinne of others: *Rom.* 1. *verse* 32. *They were not onely worthy of death, who did commit sinne themselves, but also they that had pleasure in others*; when a man can truely detest sinne in others, as *Lot* did, and doth truely loath it in himselfe, then it is a true signe of true mortification.

Simile.

The

3 And last signe of mortification, is actuall abstinence from sin.

The last thing to know mortification by, is an actuall abstinence from every sinne: it is one thing to dislike a sinne, and another thing to be weary of it, and to hate the sinfulnesse of it; If mortification be true, he will hate all kinde of uncleannesse with an inveterate hatred, bee it of what degree it will: Sheepe doe hate all kinde of Wolves. If a man doe truely mortifie, &c. his hatred to sinne will be generall, not onely in abstinence from grosse sinnes; as murther, adultery, and fornication, but also from all other sinnes; For, when a man forsakes sinne out of hatred, his rancor is of judgement more than of passion, and so likewise his hatred will be constant. Men may be angry with their sinnes sometimes, and fall out with them at other times, and yet be friends againe, but if they doe truely hate sinne, their abstinence from sinne will be constant, when a man becomes a new creature, there will arise a contrarietie to sinne in his nature, so that if a man doe hate sinne, he is truly said to mortifie.

Quest. Here may a question be asked.

Whether after true mortification, a man may fall into the same sinne againe or no?

Answ. For answer hereunto, I say, a man may fall againe into the act of sinne and uncleannesse after mortification, for the gates of Gods mercy stand open to men after their greatest relapses; but yet he doth never fall into the love of sinne, and of purpose for to sinne. Though he doe fall into the act, he doth not returne to allow of it, and to wallow in the mire; for, it is impossible to doe so after grace, yet we cannot

ſhut up the gates of Gods mercy to thoſe that have often relapſed, ſo that a mans conſcience is witneſſe unto him, that he is not remiſſe in the meanes he ſhould uſe, though he fall into the act of ſinne unaware, yet he doth it not with ſet purpoſe: Now, you may judge whether you be mortified, yea or no.

I Meanes to labour for the aſſurance of pardon for our ſinnes.

The meanes to mortification are theſe:

The firſt meanes to mortifie, is to labour for the aſſurance of pardon for thy ſinnes; Sinne is never mortified, but by the ſanctifying Spirit; there may be a reſtrained ſpirit in us, to keepe us from the act of ſin, but it can never be mortified, but by the ſanctifying Spirit of God, pardon for ſinne is had by the aſſurance of faith in *Chriſt*, and the way to get this forgiveneſſe is to be truely humbled for our ſinnes, acknowledging our owne miſery, and our owne wants, and to lay hold upon the mercies of Chriſt Ieſus, and to be lifted up by the promiſes of the Goſpell; Conſider whatſoever your ſinnes be, whether againſt the light of nature; or againſt knowledge; Let a mans relapſe be never ſo great, and aggravated with never ſo many circumſtances, nevertheleſſe, if a man will come in, our commiſſion is to propound unto them without all condition, or exception, that the gates of mercy ſtand open for them: *Mar.* 16. 15. there is our Commiſſion, *Goe yee into all the world, and preach the Goſpel unto every creature.* What this is in the next Verſe it is ſaid, *If a man will beleeve, he ſhall be ſaved, but hee that beleeveth not, ſhall be damned.* Therefore whatſoever your ſinne be, let nothing hinder you to come in, for if you come in, God will receive you to mercy, all

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the hindrance then is in our ſelves. Conſider theſe two places of Scripture, 1 *Cor.* 6. 9. *Paul* ſpeaking to the *Corinthians*, of the greateſt ſinne that ever mans nature was capable of; *Such were yee* (ſaith he) *but now yee are waſhed, and are ſanctified, and juſtified in the name of the Lord Ieſus, and the Spirit of our God*: So in the 2 *Cor.* 12. and laſt verſ. The Apoſtle doth make no queſtion, but that they might repent, and have forgiveneſſe, you may know how willing God was to forgive great ſinners; all the matter is, if we be willing to apply this pardon to our ſelves. To leave our ſinnes in generall, to take Chriſt to be a King, as well as our Saviour, To deny our ſelves, and to take up Chriſts Croſſe, and then there is no queſtion, but wee may have this pardon ſealed and aſſured us.

Certaine it is, men will not doe this, as to deny themſelves, and to take up Chriſts Croſſe, till they be duely humbled, and have repented their ſinnes; but ſo it is, that men will not prize Chriſt, untill that vengeance fall upon them for their ſinnes: would they but doe it, they might be ſure of this pardon, were their humiliation true and ſincere, it is ſufficient, the laſt of the *Revelations, verſ.* 17. *And the Spirit, and the Bride, ſay, come, and let him that heareth, ſay, come, and let him that is a thirſt come, and whoſoever will, let him take of the water of life freely.* Firſt, here is, *Let him that heareth, come*, that is, *To all whoſoever this Goſpell is preached unto*, the promiſe is generall to all: here is alſo added, *Let him that is a thirſt come*: there is further added, *Let whoſoever will, come*; *come that will come, and take of the water of life freely*, ſeeking God in ſinceritie of heart,

with forsaking of all their sinnes. And so much for this meanes of getting pardon for sinne, and to come to true mortification by the sanctifying Spirit.

2 Meanes is abstinence from all occasion of sinne.

The second meanes to mortification, is to abstaine from all beginnings, and occasions of sinne, as precedent actions, and objects of ill; It is to have a peremptory abstinence, and full deniall, not medling with any thing that hath any affinitie with sinne; If you doe not neglect to resist the beginnings, this is the way to come unto the utmost ends of it, there be chaines to draw to sinne: *Iames* 1.14. *Every man is tempted, when hee is drawne of his owne lust, and is inticed: then when lust hath conceived, it bringeth forth sinne, and sinne, when it is consummate, it bringeth forth death.* This is to cleare God in the matter of temptation, a man is drawne with his owne lust unto it. First, a man doth gaze on his sinne, and dally with it, then hee comes to be intangled in it, so that he cannot get loose againe, even as a fish that is fast to a hooke.

Thirdly, followes the assent unto it, when hee is taken in the net. And lastly, followes the committing of actuall sinne which doth bring forth Death; So, first, there is the chaine that drawes to sinne, Secondly, the gazing on it; Thus *Evah* did admire and gaze on the fruite, and did thinke that if shee might taste of it, shee should come to know good and evill, but shee was deceived, so wee are deluded by sinne. First, by gazing on it, then by being intangled in it, afterwards proceeds a will thereunto, and lastly, the committing of sinne, which doth bring forth death,

so

ſo that death followēs ſinne; When a man hath committed the ſin, it cauſeth the hardening of the heart, and ſo makes him not ſenſible of the things of the Spirit; The greater ſinnes doe cauſe the greater hardenings, and makes the heart for to become evill, and ſo a man comes to have an unfaithfull heart; as an *Atheiſt*, to think the Scriptures are not true; that the promiſes of God are not true: and laſtly, unfaithfulneſſe, it cauſeth a departure from God: as in *Heb.* 3.13. *An unbeleeving heart cauſeth a departure from the living God.* Take heed there bee not an evill and unbeleeving heart in you, for if there be, then there will be a departing from God, therefore we ſhould not be led by any thing to gaze upon ſinne, that wee may not bee intangled in it. Therefore let us at the firſt, checke the very beginnings of ſinne, and reſiſt all occaſions.

A third meanes to overcome this ſinne, is to bee exerciſed with the contrary delights: as with Grace and Holineſſe. This is the meanes to mortifie the heart, and to empty it of all kinde of luſts, and they cannot bee emptied out of the heart, unleſſe better things bee put in ſtead thereof; you cannot weaken blackeneſſe, better than by white. 3 Meanes, Grace, Holineſſe.

Therefore the way to change the heart after ſinfull objects, and the mortifying of theſe luſts, it is to get delight in better things, and to labour to have neerer communion with God, and to bee zealous of Gods cauſe, 1 *Cor.* 10.6.

Laſt of all, to conclude, The meanes for mortifying of this *ſinne*, is, you muſt adde prayer unto all the reſt: To pray unto God to baptize you with his ho- 4 Meanes is Prayer.

ly Spirit. Let a man bee left to himſelfe, and it is impoſſible for him to mortifie, except God will doe it; Therefore, wee are to pray unto God to give us his holy Spirit. When the Spirit of God doth come into the heart, it is as fire, and puts another temper upon him than was before; it turnes the ſtrings of his heart to another tune, and doth make him approve of that which God doth require. This is the way to mortifie luſt. The more a man is carryed to the love of one, hee is many times the more removed from another; but the more a man is carryed to God, the more hee is wained from inordinate luſts, and being mortified, he is the more inclined to God, *Mal.* 3. 2. *Who ſhall ſtand when he appeares? for hee is like a Refiners fire, and like to Fullers Sope.* Chriſt ſhall doe that when hee comes, that none elſe is able to doe. As in refining and purifying the heart, uſe what meanes you will, except you uſe fire, you cannot refine droſſe from Silver: So ſtaines that are in a mans garment, waſh them as long as you will with Sope, they will but ſeeme the *worſe*; but when they are brought to the Fullers hand, they are ſoone rubbed out: So let a man bee left to his owne ſpirit, hee will runne into a thouſand noyſome luſts; but when Gods Spirit is clothed in a mans heart, then it doth keepe him from the wayes of ſinne, *Revelat.* 1. 10. it is ſaid of *Iohn, That he was raviſhed in the Spirit, as a man locked in armour:* When the Spirit of God doth poſſeſſe the Soule, and compaſſeth it about, it keepes it from the wayes of iniquity, and cauſeth an apteneſſe to good: 1 *Tim.* 1. 7. *For God hath not given us the Spirit of feare, but*

of

of power, of love, of a good and ſound minde. And the reaſon why men doe neglect it, is, becauſe they know not the way to get it. They know not the power and efficacy of the Spirit, and that is the reaſon there is ſo little effect in this buſineſſe. Let a man bee left his owne ſpirit, and Gods Spirit removed from him, he will luſt after all evils: Take example of *Eliah*, and *Iohn Baptiſt*; It is ſaid of *Iohn*, that he came in the ſpirit of *Eliah*, which did excell in him. Take *Eliah*, and extract that ſpirit from him which he had from God, and hee would bee but as other men. Take the deare Saints of God, and take but this Spirit from them, how would it bee with them? Even as it was with *David*, when God did, but as it were, hide himſelfe a little while from him, into what dangerous *Sinnes* did hee fall. Therefore pray to God, that hee would give you his Spirit, and that will be a meanes to mortifie theſe luſts within you.

It is the Spirit that doth make difference betweene man and man, and for the getting of it, pray to God earneſtly, and hee cannot deny you. I will name but one place more unto you, *Acts* 2.38,39. *Repent and be baptized every one of you in the name of Ieſus Chriſt, for the remiſſion of ſinnes, and you ſhall receive the gift of the holy Ghoſt: for the promiſe is to you and to your children, and unto all that are a farre off, even as many as the Lord our God ſhall call.* So that the men which are converted at *Peters Sermon*, did aske, *What ſhall we doe to be ſaved?* He ſaid, *Repent and beleeve, and you ſhall receive the holy Ghoſt*; And further addeth, *The promiſe is made to you and to your children, and you ſhall be partakers of it.*

Not,

Not, that the promiſe of the holy Ghoſt did belong onely to thoſe that were then preſent, but to all that have beene borne ſince, and are to be borne, both of *Iew* and *Gentile*, to as many as ſhall call upon the name of the Lord. Therefore doe you now, as the Apoſtles did then, when *Chriſt* told them he would ſend them the *Comforter*, they ſpent the time in prayers untill they had it: So doe you pray earneſtly, and be inſtant with God for it, and then certainely God cannot deny it you; and when you have the Spirit, then you will mortifie thoſe luſts, and all other *ſinne* whatſoever; when you have the Spirit of *Sobrietie, of Temperance, of Love, of Meekneſſe, of Gentleneſſe, of Long-ſuffering*. The Lord grant you underſtanding in what hath beene ſpoken. And ſo much for this time.

HOW

HOW TO MORTIFIE INORDINATE AFFECTION.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, &c.

SOme of those earthly members which the Apostle would have us to mortifie, we have already handled; we are now to come to speake of the inordinate affections. The Greeke word is translated by a double word; sometimes passion, sometimes affection; but it is all one, so as the point is clear, That:

All inordinate affections must be mortified. Doctr.

A Doctrine that may well bee handled at large, it being generall and universall, an unlimited word that reacheth unto all particular affections; a Doctrine that concerneth every man: Men for the most part,

when they come into the open view of the World, have a certaine composed habite, but inwardly, are full of inordinate affections: It is a Doctrine therefore that searcheth the inward parts, the minds and hearts of men: a Doctrine of continuall use: for though men presse outward actions, yet affections remaine unruled. Besides all this, a Doctrine of no small difficulty; for as their is nothing easier than to wish and desire, so there is nothing harder than to order these desires aright. For the better handling of the point, observe these three things:

First, what *Affections* are.
Secondly, when they are *inordinate*.
Thirdly, why they are to be *mortified*.

In the first place, I must tell you what affections are: by affections, you must understand all affection and passions whatsoever; for the better understanding whereof, you must know, that there are three things in the Soule: First, the faculties which are to the Soule, as the members to the body. Secondly, the inclinations of those faculties. Thirdly, the habits acquired from those inclinations: For example, the appetite or will is a faculte of the Soule, and this taken in it selfe, is neither good nor evill morally. Againe, there are the inclinations of that will, and these are good or evill, according as the objects that they apprehend are good or evill; and lastly, the habite is, when the Soule doth accustome it selfe one way or other; the habite is good, when the Soule is accustomed to good objects, in a good manner, and the habite is evill, when the will accustometh it selfe to

What affections are.

Three things in the Soule.

to evill objects, or to good objects in an evill manner. It is with the passions as it is with the senses. First, we have the sense of hearing, before we heare, and of seeing before we see; then from often hearing or seeing of the same object, proceeds an inclination more to one object than to another. From that inclination, a habite in the sense to turne it selfe with most easinesse and delight upon that object: Thus a corrupt habite is bred with us, when the minde or will turnes it selfe often to this or that evill object; and so gets agility and nimblenesse in doing: as often doing brings dexteritie to the hands; so if the will or appetite have gotten a haunt, either to vertues or vices, it contracts a habite to it selfe. Now to shew you what an affection is, wee define it thus: *An affection is an inclination or motion of the appetite, upon the apprehension of good or evill.* I call it *an inclination or motion*, for it is the bent of the will to this or that thing: As for example, when we outwardly love, feare, or desire, that is a motion; and for the Inclination, we are to know, that in man, there is a double appetite; the first is *Sensuall*, which apprehends things conveyed to the senses; as to the eye and eare, and so is affected to love, feare, or grieve; this I call the sensuall appetite, because it is of objects apprehended by fantasie. Secondly, there is a *Rationall* apperite, the object of that, is that which the understanding apprehends; and from hence proceede affections to riches, honour, preferment, &c. the will being conversant about it. Remember this distinction, because of the matter that followeth, namely; that the appetite is double, *Sen-*

dexteritie to ye Hands

Love feare or Desier

Appetite

What an affection is

A double appetite.

A double appetite.

ſuall and *Rationall*, and affections are placed both in the ſenſuall, as we love, feare, and deſire objects expoſed to ſenſe; and in the rationall, as we love, feare, or deſire the objects which reaſon apprehendeth.

Now to draw this generall diviſion into two main heads: Nature hath planted an appetite in the creature to draw to it ſelfe that which is good, and to caſt away that which is evill; therefore are theſe affections ſuch as apprehend either good or evill, to keepe the one, and to expell the other; thoſe that apprehend good, if they ſee it, and apprehend it, they love and deſire it, and love deſires to bee united to the thing loved, and a deſire is a making towards the thing abſent; when the thing is preſent wee joy in it, when it is comming towards us, and there be a probabilitie to have it, then comes hope in; if we be like to miſſe of it, then comes in feare; if no probabilitie of attaining then comes in deſpaire; if their be any impediments againſt reaſon and right, then we are angrie at it; and this anger is an earneſt deſire to remoove the impediments, otherwiſe, if wee ſee reaſon and juſtice to the contrary, then we are not properly angry. Theſe are the affections that are about good, and theſe are the firſt kinde of affections.

The ſecond ſort of affections, are thoſe that are about evil; as in the former there is love of *God*, ſo here, to turne away from evill, is hatred; if evil be comming and we be not able to reſiſt it, we feare, if we be able to overcome it, then we are bold and confident; if we be not able either to overcome, or reſiſt the evill, we flie from it; if it be unavoydable, preſently we grieve

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at it. But to handle them more severally, and so to know them as they have reference to good or evill, for except wee know them thus, it is worth nothing to us.

There are therefore three sorts of affections, *Naturall*, *Carnall* and *Spirituall*. First, *Naturall*, these affections arise from Nature, and tend to naturall objects; as for example, to desire meate and drinke is naturall, but to desire it in excesse is not naturall; because the objects of naturall affections are limited by nature, namely so much, and no more: Nature hath certaine measures, and extents and limits, and those she exceeds not: Naturall affections make us but even with beasts. Secondly, there are *Carnall* affections, which are lusts that arise from the corruption of nature, and those tend to evill objects, or good objects in an evill manner: those affections make us worse than the Beasts, like unto the Divell, *Iohn* 8.44. *You are of your father the Divell, and his lusts ye will doe:* that is, those that have these lusts are as like the Divell, as the sonne is like the father: those that are bound with these bonds are like him: that is, they come in a degree to the corruption the Divell hath in a greater degree. Thirdly, *Spirituall* affections are such as arise from the Spirit, that is, from the renewing part of man, and tend to good objects in a holy manner: Naturall make us no better than Beasts, carnall than Divels, Spirituall make us better than men, like to God, having his Image new stampt on us; they lift us up above men, and make us like to Angels. Thus you see the three kindes of affections in men.

Three sorts of affections.

A double appetite.

ſuall and *Rationall*, and affections are placed both in the ſenſuall, as we love, feare, and deſire objects expoſed to ſenſe; and in the rationall, as we love, feare, or deſire the objects which reaſon apprehendeth.

Now to draw this generall diviſion into two main heads: Nature hath planted an appetite in the creature to draw to it ſelfe that which is good, and to caſt away that which is evill; therefore are theſe affections ſuch as apprehend either good or evill, to keepe the one, and to expell the other; thoſe that apprehend good, if they ſee it, and apprehend it, they love and deſire it, and love deſires to bee united to the thing loved, and a deſire is a making towards the thing abſent; when the thing is preſent wee joy in it, when it is comming towards us, and there be a probabilitie to have it, then comes hope in; if we be like to miſſe of it, then comes in feare; if no probabilitie of attaining then comes in deſpaire; if their be any impediments againſt reaſon and right, then we are angrie at it; and this anger is an earneſt deſire to remoove the impediments, otherwiſe, if wee ſee reaſon and juſtice to the contrary, then we are not properly angry. Theſe are the affections that are about good, and theſe are the firſt kinde of affections.

The ſecond ſort of affections, are thoſe that are about evil; as in the former there is love of *God*, ſo here, to turne away from evill, is hatred; if evil be comming and we be not able to reſiſt it, we feare, if we be able to overcome it, then we are bold and confident; if we be not able either to overcome, or reſiſt the evill, we flie from it; if it be unavoydable, preſently we grieve

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at it. But to handle them more severally, and so to know them as they have reference to good or evill, for except wee know them thus, it is worth nothing to us.

There are therefore three sorts of affections, *Naturall*, *Carnall* and *Spirituall*. First, *Naturall*, these affections arise from Nature, and tend to naturall objects; as for example, to desire meate and drinke is naturall, but to desire it in excesse is not naturall; because the objects of naturall affections are limited by nature, namely so much, and no more: Nature hath certaine measures, and extents and limits, and those she exceeds not: Naturall affections make us but even with beasts. Secondly, there are *Carnall* affections, which are lusts that arise from the corruption of nature, and those tend to evill objects, or good objects in an evill manner: those affections make us worse than the Beasts, like unto the Divell, *Iohn* 8.44. *You are of your father the Divell, and his lusts ye will doe:* that is, those that have these lusts are as like the Divell, as the sonne is like the father: those that are bound with these bonds are like him: that is, they come in a degree to the corruption the Divell hath in a greater degree. Thirdly, *Spirituall* affections are such as arise from the Spirit, that is, from the renewing part of man; and tend to good objects in a holy manner: Naturall make us no better than Beasts, carnall than Divels, Spirituall make us better than men, like to God, having his Image new stampt on us; they lift us up above men, and make us like to Angels. Thus you see the three kindes of affections in men.

Three sorts of affections.

We must onely answer one question before we goe any further; the question is this: Whether there be no spirituall affections, except they proceede from a generall disposition, because many men seeme to have good flashes now and then, and so seeme to be regenerate?

I answer, no, they are not spirituall, regenerated affections, because these affections in the soule, howsoever, they are good in regard of the Authour, the holy Ghost, that puts them in, are not so in regard of the subject, man, who is yet in corruption, and not renewed. If a man have never so much skill in Musicke, if the Instrument be out of tune, the Musicke cannot be good; so the affections, as the spirits suggestions are good, but in a carnall man, they are as an Instrument out of tune: It is true that flashes make way to Conversion, but onely when the heart is in tune, and in a good frame, then are the affections good; that is, then onely effectively good, so as to make the heart good, and then the fruit will be good, such as God will accept. So much to shew what affections are.

2 Affections when inordinate.

Now we are to shew when they are inordinate: but first, know, the affections are placed in the soule for the safegard of it, that is, to give the watch-word, that we may repell evill when it is comming; those that are about good to open the doores of the soule to let it in, and to make out for it if it be wanting; as guides that are for the service of the soule, to put us on to work, & to be more earnest in our actions, they bring aptnesse and diligence in doing; when they

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misse these ends, then they hinder us in stead of profiting us, hurt us in stead of helping us, carry us to evill objects in stead of good, then they are inordinate either in the manner, or in the end. This premised now, that we may further know them when they are inordinate, observe these two things.

First, examine them by the rule which is the maine way of tryall, if they goe besides the rule they are inordinate.

The first tryall of inordinate affections is, to examine them by the Rule.

The first rule is, that the objects must be good, else the affection is inordinate, there must be love of God, sorrow for sinne, delight in God, then it is good; but on the contrary, to disgrace holinesse, to condemne excellency in others, to hate that wee should cleave to, abominate the good wee should imbrace, these affections are naught. *Rule* 1.

The second rule is the end; examine if they take their rise amisse; though the object be good, yet if the manner be naught, they are inordinate: Now the manner is naught when the end is naught; as for example, many men desire and seeke for excellencie of parts, but to what end? Why, for vaine-glory, not to doe God service: This is for a wrong end: so zeale is an excellent affection, none better, but if the end be naught, the affection cannot be good. *Iehu* was zealous, but he altogether respected himselfe. *Rule* 2.

The third rule is, though the object be right, and the end right, yet if it exceed the measure, the affection is not good: *Davids* love to his children was good, and the object good, yet he fayled in the measure. *Moses* anger was good, yet when he cast the Tables *Rule* 3.

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out of his hand, it was an exceſſe, and defective becauſe exceeding, though excellent and commendable in another kinde.

Rule 4. The fourth rule is, though the object be right, the end right, the meaſure right, yet if the affection be not in order and ſeaſon, that is, if it take its wrong place, and thruſt into the roome of another, it is a cauſe to make it inordinate: As for example, to deſire to doe buſineſſe in a mans calling, is good, but if this deſire, prevaile with him at ſuch time as he ſhould beſtow in prayer and holy duties; as when he ſhould come to heare the Word, then they are inordinate, for ſeaſon muſt be kept too: therefore when an affection comes, if not in ſeaſon, anſwer it as Chriſt did, *The houre is not yet come*: this is the way to judge of them by the rule.

The ſecond way of tryall, is to know them by their effects, and they are foure, as the rules are foure.

The ſecond triall by the effects.

Effect 1. The firſt effect is, if any affection hinder reaſon, ſo as to trouble the action, then it is inordinate; for affections ought to be ſervants to reaſon; if they diſturbe, then they are not right: As for example, feare is ſet in the ſoule to give the watch-word, to prevent evills; if it ſhall appale a man, ſo as to let his weapons fall, thus it troubles reaſon: Ioy was put in the ſoule to oyle the wheeles, and to quicken it more; If it doe more aſtoniſh than quicken; if immoderate joy, caſt a man into an extaſie when it ſhould put him on action, or if it breake out into immodeſt revellings, and not into prayſes, thy joy is not good: griefe is ſtirred up to eaſe the ſoule of paine; now, if it hinder a man from

induring that he ſhould indure, it becomes inordinate. The *Iſraelites* in *Egypt*, could not harken to *Moſes*, becauſe of the anguiſh of their hearts, and worldly ſorrow cauſeth death, that is, it cauſeth diſtempers; and when it thus dryeth up the bones, it eateth up the vigour of the ſoule, and makes a man out of frame, then it is amiſſe: though Chriſts griefe exceeded any mans upon the Croſſe, yet he committed all to God without any diſtempers.

The ſecond effect is, when they indiſpoſe us to any holy dutie, as wee judge of in diſtempers of the body, if there be no appetite to meat or drinke; ſo affections are inordinate, when they indiſpoſe us to pray, to doe good, or to ſpeake good, 1 *Pet.* 3. 7. the Apoſtle exhorteth *Husbands to dwell with their wives as men of knowledge*; that is, in ſuch a manner, as you may moderate affections with knowledge; *that your prayers* (ſaith the Apoſtle) *be not hindred*; that is, if there be any diſorder in your affections one towards another, it will hinder your prayers. By your affection you may judge, and as you may judge of your affection by your duties; ſo of your duties you may judge by this rule, how you are diſpoſed to holy duties; if there be any interruption, or indiſpoſition, it is a ſigne there is ſome diſtemper in the affections; all things are not ſtraight in the inward man. *Effect* 2. 1 Pet. 3. 7.

The third effect to diſcover the immoderateneſſe of affections, is, when they produce evill actions, which ordinarily they doe, when they exceede the meaſure and the manner: Anger is an affection ſet in the ſoule, to ſtirre up man to remove impediments, *Effect* 3.

and thus you may be angry for ſinne, and other things too; now, if it be kept in its owne limits, anger is a deſire to remove impediments, and not a deſire to revenge, that is the inordinateneſſe of it; to be angry for ſinne, becauſe it diſhonoureth God, is good: To be angry for other things redounding on our ſelves, is not evill, ſo our anger extend but ſo farre, as to remove the impediments, not to revenge them: As for example, if a man takes away ones reputation, and brings diſgrace upon him; now, to deſire to hurt ſuch a man, the affection is amiſſe, becauſe the carriage of other men towards us, muſt not be our rule toward others; but wee are to make this uſe of it, to be diligent in keeping off the blow off our ſelves, but not to hurt another man; this is inordinate. Eph. 4. 20. *Be angry, but ſinne not*, you may be angry, ſo as it bring forth no evill actions, or evill effects; ſo a man may be angry with the inſenſible creature, deſiring to remove the impediment, and put out of the way that which hinders the actions.

Effect 4. The laſt effect, is, when affections draw us from God, then they are inordinate, becauſe they ſhould draw us neere to him. But, when they make us to forget God, there is their inordinateneſſe; For example, wee are commanded, *Deut.* 12. 18. *To rejoyce in the good things of God*; but when wee ſhall rejoyce in an Epicurean manner, and forget God, it is amiſſe; for wee ſhould ſo rejoyce, that wee ſhould raiſe up our ſelves to love and prayſe, and give thanks to him; ſo alſo for feare and griefe, if wee feare any thing more than God, and grieve for any thing more than

than for ſinne, for croſſes and loſſes, more than for diſpleaſing God, theſe make us forget God, and ſo become inordinate.

Now followes what it is to *mortifie* them, which wee have formerly ſpoken of at large; in a word, it is nothing elſe but a turning of carnall affections into ſpirituall, and naturall affections to a higher and more noble end; that is, to eate, and to drinke, not onely for natures benefit, but for God, to doe him honour, that is the right end; for to mortifie, is to rectifie, and to bring things that are out of compaſſe to rule, to ſee where they are inordinate, and ſo to turne naturall and carnall affections all into ſpirituall. What it is to mortifie affections.

In the next place wee will ſee ſome reaſons why they are to be mortified, for reaſons doe wonderfully perſwade; and neceſſitie of mortifying once apprehended, makes men goe about it; Let us but conſider of what moment it is to have them mortified, what ill if we doe not, what good if wee doe. 3 Why they are to be mortified.

The firſt reaſon is, becauſe affections are actions of the greateſt efficacie and command in the ſoule, they are exceeding powerfull, they are the wheeles or ſayles which carry the ſoule this way or that way; in that regard, becauſe they are ſo effectuall and prevalent; therefore it concernes us the more to take care that wee rectifie them. Time was, when affections did obey the will, and the will the Spirit of God, (in the time of Innocency) but now, that ſubordination is taken away, and that union diſſolved, and now the affections move the heart as the winde the Sea, *Reaſ.* 1.

whether it will or no; therefore it ſtands you upon to keepe them under. A metled horſe is a delight to the rider, if he be kept under the bridle; ſo the affections, if they be good, the ſtronger the better; but the Devill hath no better factors than the affections are, if they be ill, they are the beſt opportunities for him to doe miſchiefe by.

Simile.

Reaſ. 2. The ſecond reaſon why they are to be mortified, is, becauſe they are thoſe that make us either good or evill men. It is not the underſtanding of truth, or falſhood that makes us good or evill men, that is but one opinion and judgement; but as the affections are, and as the inclination of the will is, ſo is a man good or bad. *Iob* was called a *perfect man*, becauſe hee feared God; and *bleſſed is the man that delights in God*; and *all things worke together for good to them that love God*. It is the common phraſe of Scripture, to judge of man by his affections, when his love is right, his feare is right, and his ſorrow right; therefore looke to thy affections which are the motions of thy will; ſo as thy affections are, ſo is the man, if mens actions are weighed by their affections: In other Arts indeed, the worke commends the Artificer; but here, though the action be good, yet it is not good, except the affections be good, becauſe the will commands the whole man, ſo the goodneſſe or badneſſe of a man are ſeene in the affections.

Reaſ. 3. The third reaſon is, becauſe inordinate affection makes much for Satan to take poſſeſſion of the ſoule, therefore it ſtands you upon to keepe them right and ſtraight, Ephes. 4. 20. *Be angry, but ſinne not*, that is, if

Eph. 4. 20.

anger

anger exceede its measure, it opens a way for Satan to come in, and take place in the soule. The example of *Saul*, 1 *Sam.* 18. 10. will illustrate this, when the women sang, *Sauls* thousand, and *Davids* ten thousand, the Text saith, *Saul was exceeding wroth, and after that time had an eye upon David*; that made way for Satan, he was exceeding wroth, and the next morning, Satan, the evill Spirit came upon him: so that you see, strong affections open the doore for Satan. *Iudas*, when the affections came to the height, the Devill entered into him. Hee was angry at the expence of the oyntment upon Iesus feet, and upon that he harboured the first conceit of betraying him: 14 *Marke* 4. compared with the 10. Witches, you know, exceed in malice, and this makes way for the Devill to possesse them; and so worldly sorrow, if it come to the heighth, it exposeth the heart to be possessed by Satan: So by strange lusts Sathan slides into the hearts of men, and they see it not; and therefore labour to mortifie them, 1 *Pet.* 5. 8. *Be sober and watch, &c.* that is, if there be any excesse in any affection, if you keepe them not in, Satan will enter; therefore be sober, and watch, for if you admit any distemper, hee will enter. 1 Sam. 18. 10. 1 Pet. 5. 8.

The fourth reason is, because affections are the first petitioners of evill, though they doe not devile it, yet they set the understanding on worke; Now, he that is onely a worker of ill, hath not his hand so deepe in the act, as hee that is the first mover: If men are exhorted to absteine from evill actions and evill speeches, men thinke that there is some reason for it, *Reas.* 3. *Simile.*

but for evill affections they see no such necessitie: but consider you, evill affections produce evill actions; evill affections communicate evill to man, as fire heats water, and yet hath more heat in it selfe; so affections make speeches and actions evill: And therefore God judgeth by affections; wee indeed judge affections by actions, wee cannot know them perfectly, yet doe wee judge by the same rule as farre as we can; let a man have an injury done him, he lookes to the affections, that is, to the man, whether it came out of anger and malice; if a man hath a good turne done him, he lookes to the affections, if he sees greater good in them than in the action; for in a good action, the will is more than the deed, the willingnesse of doing it, is of rarer rancke than the doing the thing it selfe: So an evill affection is more than an evill speech or an evill action. In this regard, therefore labour to mortifie them, for they are instigators of evill.

Vse. If affection be of so great a moment as you have heard, then doe that which is the maine scope of all, take paines with your hearts to mortifie them, when they are unruly, to bring them under; if strong affections solicite us, give them a peremptory denyall; hearken to the Physician rather than to the disease; the disease calls for one thing, the Physician for another; if men yeeld to the disease, they kill themselves. Here is the true tryall of grace; to doe some thing good, when there is no ill to oppose it, that is a small matter; but when strong lusts haile them to the contrary, then to resist them,

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this *obedience is better than ſacrifice :* In the old Law, they ſacrificed their ſheepe and their oxen, but in this obedience a man ſlayes himſelfe; this will is the beſt part and ſtrength of a man, for, when hee ſubdues his luſts, and brings them in obedience to Chriſt, hee ſacrificeth the vigour of the will: Man is as his affections are; affections are to the ſoule, as members are to the body; crookedneſſe in the members, hinders a mans going : ſo crookedneſſe in the affections hinders the ſoule : thoſe that keepe Clocks, if they would have them goe true, then every thing muſt be kept in order: ſo in affections, keepe them ſtraight, becauſe they have ſuch a hand in the will; one hath an affection to filthineſſe, another to covetouſneſſe, another to good-fellowſhip, according to theſe, ſo are they carried, and ſuch are their actions; let their affections be ſtraight, and they turne the rudder of the ſoule another way, they caſt us into another mould: therefore labour to ſubdue them, and ſo much the rather, becauſe they make a man not onely good, but abundant in good or evill; good doth preſcribe to a man exactly what hee ſhall doe, but yet leaves ſome free-will offerings on purpoſe, to try our love, to try our affections; the rule of dutie is left partly to the rule of affections, that we may abound in good: A man may doe much in reſolution, but the affection makes it acceptable. *Paul* might have taken for his labour of the Corinthians, but the fulneſſe of his love would not ſuffer him; that is, God and they ſet him on worke. Thus affections make a man abound in good : it was *Davids*

Simile.

Paul might favor

Davids love to God, that made him build a Temple to God: In short, affections make a man beautiful unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisedome to know how they may be helped; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections; therefore wee will come to lay downe some meanes to helpe you to keepe them downe.

Meanes to mortifie inordinate affections.

Means 1

The first meanes is, that wee labour to see the disease; for no man will seeke for cure, except hee see the disease, the sight of the disease is halfe the cure of it; labour to see your inordinate affections, and to be perswaded and convinced of them. This is a hard thing, a man doth not see his evill inclinations, because those very inclinations blinde his eyes, and darken his understanding, and cast a mist before him; notwithstanding which, wee must labour to doe that what we can; as there are divers sorts of affections, so there are divers sorts of distempers, as the affection of anger hath its distemper, and this is more visible; when anger is gone, it is daily seene, and therefore it is of no great difficultie to be discerned: there are other kindes of affections which do continue in man, when his heart is habitually carried to an inordinate lust; as to pride, vain-glory, love of the world: no such affection can be well discerned, whilest that continues in a man; take a man that hath a continued affection, it is hard for him to discerne it; because it doth with its continuance habitually corrupt the judgement, and blinde the reason,

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and yet you are to labour to diſcerne it: And that you may two wayes.

Two waies how to diſcerne a continued inordinate luſt.

First, bring your affections to the rule and touch-ſtone: Secondly, that you may better know their aberration from the rule, conſider, whether the affection have any ſtop: an affection is like a River, if you let it runne without any ſtop or reſiſtance, it runnes quietly, but if you hinder its courſe, it runnes more violently; ſo it is with your affections, if you do not obſerve to know the ſtops and lets of them, you ſhall not obſerve the violence of them ſo well. So then, the firſt way for a man to come to know his affections is to obſerve them in any extraordinary accident if any loſſe come to a man in his eſtate, or if he be croſt in his ſports, or hindered of his purpoſe, let him conſider how hee doth beare it; that is, trie how you carrie your ſelves towards it; this will be a good meanes to diſcover our affections: when they come to theſe ſtops and lets, they are beſt diſcerned by us. 1

Secondly, in this caſe, it is good wee make uſe of others eyes; a man ſees not that in himſelfe which a ſtander by doth, hee is free from the affection which another is bent unto, and therefore another can better judge of it: as a man that is ſicke of a Feaver, he cannot judge aright of taſtes, becauſe hee hath loſt the ſenſe of taſting, that which is ſweet may ſeeme bitter unto him; but hee that is in health, can judge of taſtes as they are: therefore it is good to make uſe of friends, and if wee have no friends, it is wiſedome in this caſe to make uſe of an enemie; that is, to obſerve what inordinateneſſe hath beene in them, and what hath hap- 2

Simile.

Davids love to God, that made him build a Temple to God: In short, affections make a man beautifull unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisedome to know how they may be helped; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections; therefore wee will come to lay downe some meanes to helpe you to keepe them downe.

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and

and yet you are to labour to discerne it: And that you may two wayes.

Two waies how to discerne a continued inordinate lust.

First, bring your affections to the rule and touch-stone: Secondly, that you may better know their aberration from the rule, consider, whether the affection have any stop: an affection is like a River, if you let it runne without any stop or resistance, it runnes quietly, but if you hinder its course, it runnes more violently; so it is with your affections, if you do not observe to know the stops and lets of them, you shall not observe the violence of them so well. So then, the first way for a man to come to know his affections is to observe them in any extraordinary accident if any losse come to a man in his estate, or if he be crost in his sports, or hindered of his purpose, let him consider how hee doth beare it; that is, trie how you carrie your selves towards it; this will be a good meanes to discover our affections: when they come to these stops and lets, they are best discerned by us. 1

Secondly, in this case, it is good wee make use of others eyes; a man sees not that in himselfe which a stander by doth, hee is free from the affection which another is bent unto, and therefore another can better judge of it: as a man that is sicke of a Feaver, he cannot judge aright of tastes, because hee hath lost the sense of tasting, that which is sweet may seeme bitter unto him; but hee that is in health, can judge of tastes as they are: therefore it is good to make use of friends, and if wee have no friends, it is wisedome in this case to make use of an enemie; that is, to observe what inordinatenesse hath beene in them, and what hath hap- 2

Simile.

ned unto them thereby, and so to judge of our owne.

And this is the first thing that I will commend unto you, to labour to see your affections, and to bee convinced of them; when this is done, in the next place wee will come to see the causes of inordinate affections; and seeing we are applying medicines, as wee shall see the causes of inordinate affections, so to each of them we shall adde these remedies.

Causes and remedies of inordinate affections.

Cause 1. The first cause of inordinate affection, is *mis-apprehension*, that is, when wee doe not apprehend things aright, our affections follow our apprehensions, as we see in a sensible appetite, if a thing be beautifull, wee are apt to loue it, and like of it; but if it be deformed, wee are apt to hate it: for as things doe represent themselves to the will, so wee are apt to conceive of them: the will turnes a mans actions this way or that way, notwithstanding, the understanding is the Pilot that turnes the will: so that our apprehension is the first cause of our inordinate affections; by this wee over-value things that are evill, and undervalue things that are good. Rectifie therefore the apprehension, and heale the disease; labour to have judgement informed, and you shall see things as they are. Affections, (as I said before) are of two sorts, one *Sensuall*, arising from fancie, the other *Rationall*, arising from judgement: All that wee can say for the former affections, is this, men might doe much to weaken those affections in them (if they would take paines) by removing the objects; that is, by withdrawing the fewell, and turning the attentions another way: if wee cannot subdue any sensuall affections in us, let

us

us bee ſubdued unto it, and bee as any dead man: In caſe that wee are ſurpriſed by ſuch vanities, yet let us not haſten to action or execution. All that in this caſe a man can doe, is as a Pilot, whoſe ſhip is in great danger to be caſt away, by reaſon of a great tempeſt, all that hee can doe is to looke to the ſafetie of the ſhip, that waters come not into it at any place, that it bee not overthrowne: ſo theſe evill affections that are in our rational appetite, are theſe evil inclinations of the will, that are lent either to riches, pleaſure, vain-glory, or the like objects of reaſon. *Simile.*

Now, to rectifie your miſ-apprehenſion of them, firſt get *ſtrong reaſons* for to doe it, read the Scriptures, furniſh your ſelfe with Spirituall arguments, bee acquainted with ſuch places as ye may ſee thereby the ſinnefulneſſe of ſuch affections: It is a great wiſedome in a man, firſt to finde out the thing hee is inordinately affected to; and never to reſt, till hee finde the things that are ſinnefull in him: therefore, the applying of reaſon will make us able to doe it: and if we can doe ſo, wee ſhall bee able to goe through the things of this world rightly: You are inordinately affected to wealth: Apply reaſon and Scripture here, as thus: It is a wiſe mans part to uſe earthen veſſels, as ſilver; and ſilver veſſels, as earthen; the one will ſerve for uſe as well as the other: So in the things of the World, hee that is ſtrong in reaſon, and wiſe, were they repreſented to him as they are, hee would uſe a great eſtate without ſetting his heart upon it, more than if it were a meane one: and in the condition of this life hee would ſo carrie himſelfe, *Remedy* 1. Reaſon 2. it is a wiſe Mans part to uſe earthen veſſels as ſilv he would vse

as if he uſed them not: this the Apoſtle would have us to doe, *to uſe the world, as though wee uſed it not*: and then we ſhould thinke the beſt things of the world to be of no moment, and that we have no cauſe to rejoice in them. Wee are to uſe the world with a weaned affection, not be inordinately carried with love thereupon in worldly things; there is an uſefulneſſe to be looked at, but to ſeeke to finde baites in them, and to ſet our hearts upon them, that will hurt us exceedingly; if we looke for excellencie in worldly things, and touch them too familiarly, they will burne and ſcorch us; but if wee uſe them for our neceſſitie, and ſo uſe them as if we did not, we ſhall finde great benefit and comfort by them. This is the difference betweene Earthly and Spirituall things, you muſt have knowledge of theſe, and this knowledge muſt be affective: the more love you have, the better it is: but in earthly things, the leſſe love we have, the better it is: for in earthly things, if our love exceede our knowledge, they are ſubject to hurt us. What is the reaſon a man takes to heart the death of his friend, or the like accident? For a while he grieves exceedingly, but within a moneth, or ſhort time after, his griefe is paſt: and then hee ſees the death of his friend is no ſuch thing as he tooke it for, and thought it to bee: had he then ſeene that which now hee doth, hee would not have grieved ſo much.

Remedy 2. By faith

The ſecond way to rectifie miſ-apprehenſion, is by faith: for by faith wee are to beleeve the vanitie of theſe earthly things, and we are to beleeve the power of God, who is able to blow upon them, and to cauſe them

them to wither; ſo that faith is a great cauſe to rectifie the apprehenſion, as well as reaſon: *Paul* counted the beſt things of the world, but *droſſe and dung*, and *Moſes* cared not for the pleaſures of Egypt, it was their faith that cauſed them to doe ſo, they did beleeve the true priviledge they had in Chriſt: this doth raiſe up the heart, and cauſe us more and more to ſee the things that are earthly, how ſlippery and flitting they are.

The third way to rectifie miſ-apprehenſion, is experience; wee are not ſo much as to touch us of that thing wee have found to bee true by experience; let a Souldier bee told of dangerous effects in the warre, perſwade him what you will, and tell him how terrible it is, hee will not beleeve, till by experience he hath felt the ſmart of it: So when a man is entered upon the doing of any difficult thing, which hee hath beene accuſtomed to doe, the experience hee hath of often being in ſuch dangers, and having felt no harme, that doth rectifie his affections. Experience is a ſpeciall meanes to tame them; let a beaſt be brought to a mans hand that is fearefull at firſt, but by experience and dayly uſing of it, ſo you tame the beaſt: So our affections are unruly things, like untamed beaſts, but when experience hath diſcovered them, it is a good meanes to rectifie them: therefore it is profitable for us, to call to minde things that are paſt: If wee would but call to minde how ſuch a thing wee joyed in, and yet it ſtaid not with us; our joy would not bee ſo inordinate in other things: if wewould remember how ſuch a croſſe we ſurvived,

Remedy 3. Experience

our griefe would not be so inordinate in future events.

Remedy 4

The fourth way to rectifie mis-apprehension, is by the *example of others*; that is, to see how others have beene affected with the inordinate affections, that we have beene in our selves; and examples doe runne more into the Senses than Rules doe; therefore thinke of Examples to stirre up Affections, either to crosse them or subdue them. We see by the reading of Histories, as of the valiant Acts of some of the Worthies; as of *Iulius Cæsar*, and others, some, by reading of great exploits that they themselves had done, have beene stirred up as much as in them lyed, to doe the like, so that examples of others are very effectuall in this kinde. If a man would consider *Paul*, how he carried himselfe in the things of this life, and how *David*, *Abraham*, and *Moses* were affected to their outward things, what they had, and what they might have had; their examples, and such as we have heard of, to be holy and righteous men, or such as wee now know to bee such, is a great helpe to rectifie the affections, and to set the Iudgement straight.

Cause 2.

The second cause of inordinate affection, is *weaknesse* and *impotency*, which doth sticke in a man ever since the fall of *Adam*, and makes him subject to passion; and therefore yee see the weaker Sexe, as they are weaker in understanding, so they are stronger in passion; let a man be weake, hee is so much the more strong in passions; and as his strength is more, so hath hee more strength to resist them. The way to remedie this, is, to *gather strength*; the more strength we have, the more able we are to resist temptations, and

Remedy

as

as a man is weake, so he is the more subject unto them, (as when he is young) but strength overmasters them. Affections are in a man, as humours are in a body; when the body is in health, it keepes in these humours that it doth not feele them; but when a man is sicke, then these humours stirre up and trouble a man; So when the soule is in health, these ill humours of the soule, inordinate affections are kept in by maine strength: but let the soule grow weake, and the passions get strength. Now, the meanes to get strength against passions, is to get a greater measure of the Spirit, the more Spirit the more strength: *Ephes. 3.16. Pray, that you may bee strengthened by the Spirit of the inward man:* the more flesh wee have in us, the more weakenesse we have; the spirit that is in us, doth lust after envie, and pride, and the world. Now, how shall we helpe it, but by the Spirit that is without us; that is, by the Spirit of God: Let a man be in such a temper, that the Spirit of God may rule and possesse his heart; while hee is in this temper, his ordinate affections will not stirre, but when the Spirit is away, then there is a hundred wayes to cause them to be unruly: that which seasons a man is prudence, wisedome, and Grace; the more a man hath of these, the more he is able to subdue them.

Simile.

Ephes.3.16

prudence wisdome & Grace

The third Cause of inordinate affections, is, the *lightnesse of the minde*, when it hath not a right Object to pitch it selfe upon, which, when that wants, the affections being left to uncertainties, they must needs fall upon wrong Objects: When a man in his course wanteth an Object for his aime, the wayes of his

Cause 3.

his errour are a thousand; so when a man doth misse the right object in affection, they have a thousand wayes to draw to inordinateneſſe: men runne up and downe with their affections upon uncertainty, and they never caſt how to ſhunne them afterward, till the end of their daies bee run out. Now, to remedy this, our way is, to finde out the *right Object* whereon the affections ſhould bee pitched, and this Object is God; that is, the affections muſt all looke towards God, and have them fixt upon him; you are never able to ſubdue your affections and to keepe them under, till you pitch them upon God: whileſt our affections are looſe, they are unſteddy and unconſtant; every man, till his heart be ſet upon God, his affections are wandering up and downe; but when a man hath God to ſet his affections on, and they are once ſetled on him, then he ſeekes another kinde of excellency, and frames his life after another faſhion, he ſets his affections upon other excellencies: As when a man hath a place for to build, if his minde be to have it done with excellent worke-manſhip, then hee will take none but principall ſtones, hewne and ſquared fit for his purpoſe to build withall, but if a man be to build a mud-wall, any rubbiſh and traſh will ſerve the turne to make it up: So, when our affections are on high matters, ſuch as God and Chriſt, they looke upon things that are noble, and not upon the rubbiſh and traſh of the world, we will chooſe the principalleſt ſtones for our principall building; but if otherwiſe, wee ſtrive to finde contentment in the Creatures, we care not how we come by them; that is, any rubbiſh will ſerve the turne to

Remedy

The right object of our affection, God.

God

get

get riches withall, and honour and preferment in the world; but if ever you will set your affections straight, pitch them upon God.

The fourth cause of inordinate affections, is, that *confusion that riseth in the heart at the first rising of them*; and they are the vapours and mists that blinde the reason, and make a man unable to resist them, because the putting out of the eye of reason, must needs trouble a man exceedingly; even as a moate in a mans eye troubles him, that he cannot see as he should doe; And therefore these mists that are cast upon the eye of reason, doe make a man unable to resist them. In such a case, the way to helpe them is this; to make up the bankes when the River is at the lowest ebbe; that is, to make up the bankes of our affections, before the tyde of inordinate affections doe come in; we are not at first able to rule these inordinate affections, but yet if the bankes be made up afore-hand, wee may mortifie them. A man is to consider before, how he is able to be affected, and for this, let him looke into the former wayes, and see how he hath beene affected, and how he is apt to be affected againe; and when he is in such circumstances, let him take a good resolution, never to returne to such inordinate affections, as hee did before: When a man is sicke of an Ague, to give him physicke when he is in a sore fit, is not the fittest way, it is not then in season; but it were best to be done in his good dayes, before his fit: so wee are to make up the banke of our affections, before the tyde of inordinate affections doe come, to have a strong resolution, wee will not be led by such an affection as

Cause 4.

Simile.

Remedy.

Simile.

before. And if this prevaile not, then wee are to ſuſpend the execution of our paſſions, that is, to doe nothing for a time: If a man finde any paſſion in himſelfe, let him abſteine for that time, (if it be poſſible) from the doing of that which it moves him unto; becauſe that he is then moſt ſubject to doe amiſſe: You ſee a barrell of Beere, if it be ſtirred at the bottome, draw it preſently, and it will runne muddy, but if you let it reſt a while, and then draw it, it will runne cleare: So a man in his paſſion, his reaſon is muddy, and his actions will not come off cleare; therefore it is good to ſuſpend the execution, howſoever: For the ſuſpending of the action in time of paſſion, is very profitable, though a man thinke for the preſent, whileſt the paſſion is upon him, that he doth not erre, yet becauſe then wee are moſt ſubject to erre, ſuſpend for a while.

Simile. Paſſion is a hinderance to the facultie, as jogging is to the arme when it is a ſhooting, or unto the hand when it is a writing; therefore, if a man doth find that paſſion is on him, let him doe nothing: A drunken man wiſeſt courſe is to goe home, and doe nothing that night, unleſſe the good worke of repentance; our paſſion is a kind of drunkenneſſe; the one is almoſt as ſubject to miſ-take an error as the other.

Cauſe 5. The fifth cauſe of inordinate affections, is the *corruption* of *Nature*, which is in every man ſince the fall of *Adam*. Will you know the reaſon, why Beares, and Wolves, and Lyons, carry themſelves ſo cruelly? It is, becauſe their nature is to doe ſo; Will you know why a ſinfull man is ſubject to affect things inordinately? the reaſon is, becauſe he hath a bad nature;

ture; it is naturall to him to doe it, and as readie to him, as ſparkles of fire to flie upwards; We ſee, ſome men are apt to be taken with ſuch a diſeaſe, that is bred and borne with them, they cannot eſcape it. Now, the remedy to remove the evilneſſe of nature, is, to *get new natures*, that is, to get another nature, a holy, regenerate diſpoſition, untill then, men ſhall never be able to doe it; many labour to mortifie their affections, but yet cannot, becauſe they are buſie about the particulars, and never regard the generall; they can never make the branch good, except they make the tree good, therefore the way to mortifie, is to get a new Nature: Conſider whether your nature be renewed, whether that be caſt into a new mould, if it be, this is the way to mortifie inordinate affection, this is the way for the generall:. So alſo it ſhould be our care for any particular affection, that we finde our ſelves moſt prone to by nature, labour to thwart nature in that particular: Are you given to wrath by nature? endeavour to be humbler and meeker than other men; Is your nature more inclined after gaine? Labour to be eſtabliſhed with a more free ſpirit; and this will be a meanes to mortifie you; otherwiſe, you ſhall never waine your hearts from earthly things, till you have a taſte of ſuch ſpirituall things, that is, you ſhall never winne your hearts from joyes, except you have joy and delight in Chriſt; you ſhall never overcome the griefe of loſſes and croſſes, except you turne your affections to ſee the loathſomeneſſe of ſinne: Contraries in nature doe expell one another; cold is expelled with heat;

Remedy.

Get a new Nature

darkenesse with light; so you must expell carnall affections with spirituall.

Cause 6. The first cause of inordinate affections, is *carelesnesse* and *remisnesse*; that is, want of spirituall watchfulnesse over the heart, when men rather give occasion unto the affections to be inordinate, than prevent the occasions of it. For the cure of this, *take heed*, not of sinne onely, but of *the occasions of sinne*; for a man to hate sinne, and not to hate the occasions of it, is to deceive himselfe, that is all one, as for a man to walke upon Ice, that is afraid of falling: Iron will move, if the load-stone be neere: So the affections will stirre up, if there be any alluring sinfull object. And therefore, if sinne knocke at the doore of your hearts, you must not let it in presently, but aske his errand, plead the cause with it, and consider the hindrances and inconveniences that come by it. For a man to say, I will give over my lusts, and yet will keepe such company as hee did before, and use his old haunts, hee doth but deceive himselfe: *Proverb.* 29. 19. *Make no friendship with an angry man, and with a furious man thou shalt not goe: Prov.* 23. 30. *Be not amongst Wine-bibbers*; that is, if thou hast used this company, and usest it still, thou fleest not occasions of sinne; and therefore wee must watch over our soules, the *heart is deceitfull above all things*; take heed to the beginning of your affections, and looke to the beginning of inordinate lusts, when you see it rising, if you perceive but a glimpse of it, quench and resist it, else it will cost you a great deale more paines afterwards: the affections by little and

Remedy.

Ice

Simile.

Prov. 29. 19. & 23. 30.

and litle, giving way to them, will ſoone get ſtrength, if you let them alone, you ſet your hearts and mindes on fire: A man that is full of anger, or any paſſion, knowes not how to helpe himſelfe, ſo dangerous is it to give way to affections, that they carry a man unawares to inordinateneſſe; the beſt way therefore is to quench it at firſt; if you cannot quench it when it is a ſparke, how will you doe when it is a flame? As you are to looke to the beginning, ſo take heed of making falſe truces with them; for inordinate affections doe more hurt by ambuſhes and ſecret invaſions, than by open warre, therefore looke to them on every ſide, leſt they rob you of Grace before you are aware.

The ſeventh cauſe of inordinate affects, is, *the roote whereon they grow*, labour to ſee the roote, and remove it: If one affection do diſtemper the minde, it drawes on another diſtemper, and you cannot leſſen that later inordinateneſſe, unleſſe you weaken the former, which was the roote of it: As for example, Anger growes upon pride, you ſhall never leſſen or cure that affection of anger, except you weaken pride: Now, pride cauſeth anger and contention; *Ionah* was angry, whence came it but from his pride? When a man through pride knowes not himſelfe, he forgets God; and this man that forgets God, will bee violent in his griefe, in his complaints, in his feares, in his deſires, and will never bee healed, till hee bee humbled, and brought to a baſe eſtimation of himſelfe.

Cauſe 7.

Laſtly, I would have you to know, that God is the onely Agent in this worke of mortification: and therefore have dependance upon God, for it is Gods

Spirit that muſt cauſe a man to mortifie: man is not able of himſelfe, except God perſwade him, *Pſal.* 33. 13,14. Except the Lord ſpeake once and twice to us, we will not regard it: *Paul* was troubled with a ſtrong affection, what doth he? He goes to God, and prayes to him to take away that ſtrong miſt; and ſo muſt we doe, pray to God in Faith, doe but beleeve, and wee ſhall have our requeſts granted: continue in Prayer, and hold out without wearineſſe, and be your affections what they will be, yea never ſo ſtrong; ſuch as you thought would never be mortified; yet you ſhall overcome them.

Pſal. 33. 13.14.

pray

Vſe. The laſt uſe that is drawne from hence, is this: If inordinate affections are to bee mortified, then is any exceſſe in any deſire ſinfull, and for which wee ought ſharpely to reprove our ſelves: many grieve for ſome other temporall things, this is inordinate, when they can yet joy in other things; ſo we qualifie our griefes with joyes, and our joyes with griefes, we are not inordinate: but we are to take heed of exceſſe in them, for that makes them ſinfull: as our over-grieving at croſſes and loſſes; our over-loving of earthly things; too much delight in ſports: Theſe are turned into ſin to us, affections are ſet in the heart for the ſafegard of the ſoule: A foole indeed, for want of skill, may hurt himſelfe with them, but he that is skilfull, knowes how to uſe them without prejudice to himſelfe; and if they be thus well uſed, they are very ſerviceable to the ſoule; but if they be once ſtrong-headed; that is, get the bridle betweene their teeth, ſo as they will not bee ruled, then they proove hurtfull unto us.

Marke

Marke what the wise man saith of the lust of uncleanesse; and it is true of all such lusts, *the strong man is slaine by them:* therefore fight against the lusts of uncleane and inordinate affections. And that you may doe it, and be willing to part with them, marke these motives following.

Motives to conquer and master inordinate affections.

The first motive I take out of 1 *Tim.* 6.10. The Apostle speaking of covetousnesse, cals it, *the roote of all evill, &c.* and what may be said of this, may be said of any other sinne very truly; this is one motive: Inordinate affections promise profit and contentment, and yet will pierce you thorow with many sorrowes; that is, it taketh away the health and tranquillitie of the soule: even as the worme doth eate the same tree that doth breed it. And looke as the inward heate of an Ague is worse than the outward heate; so these inward Ulcers of the soule and affections doe trouble us, and pierce us more than any outward grievance whatsoever, that can assault the body: Let a man have houses in the Cittie, goodly Gardens, Orchards, Lands, and all contentments on every side; yet his inordinate affections doe not suffer him to injoy any one of these, nay, not to injoy himselfe; hee cannot converse, talke, or meditate with himselfe; it makes a man to bee wearisome to himselfe; It hinders a man altogether from doing that which is good: One disease of the body is enough to take away all comforts outwardly that a man hath; and one inordinate affection of the soule, takes away all pleasure and contentment within: Let a man bee sicke, neither rich Cloathes, nor a faire

Motive 1

Simile.

Simile.

faire chamber, can comfort him; so let a man have but one inordinate passion, all other things are nothing to him; he takes no pleasure in them.

Motive. 2 Prou. 18. 14.

The second Motive is taken from that of *Salomon*, *A mans spirit will beare his infirmities, but a wounded spirit who can beare?* that is, this doth make a man unable to beare any thing else: For example, A strong love set upon the things of this life, wounds the soule; and so makes it unable to beare the least losse of any of them, it deads the heart within a man: So immoderate griefe addes affliction to affliction; Immoderate feares are worse than the thing feared, whereas otherwise, afflictions are nothing grievous, if they bee rightly used: *Paul* was in prison, and so were *Ioseph's* Brethren, yet you see the difference; the one full of joy, the other full of griefe and sorrow, because they had sinned; their Consciences were not whole, they could not beare their burthen: therefore, looke to your affections, that you may passe thorow the changes of this life with more comfort, if you cannot bring your minde to the doing of this, then bring those things to your minde, labour to mortifie them, and that is the best way to bring your mindes to the things; my meaning is, if you cannot bring your minde to love worldly pleasure and contentments lesse, mortifie them to your minde; that is, looke not at them as pleasures or contentments; if you must love them, let them seeme lesse lovely to you: die to them in affection, or else, let them die to you in apprehension; True indeed, without Gods over-ruling Power, wee can doe nothing; yet wee must use the meanes,

meanes, as wee ſee in the caſting of a Die, it is not in us to win as we pleaſe, but yet the playing of the caſt is requiſite; ſo the mortifying of the affections, it is not in us, yet wee muſt uſe the meanes for to doe it; let us not give ſatisfaction to any luſt, but hinder it to our powers: It is a ſhame for us to have our hearts affected with any ſinfull luſts, were we more carefull of our Soules, theſe inordinate affections would be more broken and kept downe by us. Beleeve it, ſtrong affections breed ſtrong afflictions, and ſay, thou ſhould'ſt have riches and contentment in earthly things, and yet have inordinate affections, this is no helpe for thee, it is but an applying of an outward plaiſter to an inward ſore, that will doe it no good.

Beleeve
Simile.

Simile.

The third Motive is taken from 1 *Timothy* 6. 9. the Apoſtle ſpeaketh there of the Deſire of Riches, hee ſaith, that *It breedeth many fooliſh and hurtfull Luſts*, in that regard wee ſhould mortifie them, becauſe they are fooliſh Luſts, and fooliſh, becauſe hurtfull, when a man hurts himſelfe out of ſome miſ-take, or by his owne heedleſſeneſſe, hee is properly ſaid to be a Foole: It is properly folly, when a man hurts himſelfe, whileſt hee ſeekes to doe himſelfe much good; wee ſeeke to doe our ſelves good, when wee give ſatisfaction to every Luſt, but yet wee hurt our ſelves; ſtrange Affections invite us to ſinne, and ſinne brings to miſery; and thus they are hurtfull. Shun them therefore, ſeeing God hath appointed them to bee mortified, let us mortifie them; whatſoever God hath appointed to be mortified, and we will not doe, it is as hurtfull for us, as *Achans* Wedge was to *Achan*.

Motive 3
1 Tim. 6. 9.

Judg.6.14. which is called a *curſed thing*: And ſo every unmortified luſt is a curſed thing. Take we heed of it.

Motive 4 The fourth motive is this, becauſe inordinateneſſe of affections hinders us in the doing of the good actions, wherein our happineſſe doth conſiſt, they make the faculties of the ſoule unfit to doe the things they

Jam.1.20. ſhould doe: as *Iames* 1.20. *the wrath of man worketh not the righteouſneſſe of God*; that is, it diſableth a man to worke that righteouſneſſe hee ſhould doe; and what may be ſaid of wrath, may be ſaid of any other affecti-

1 Pet.2.1. on; As of malice: 1 *Pet.* 2. 1. *Wherefore laying aſide all malice, &c.* that is, while theſe are in you, you cannot heare the Word as yee ought; So for inordi-

Ezek 31. nate deſire of gaine: *Ezek.* 31. the reaſon why the people heard without profit, was, becauſe *their hearts went after their covetouſneſſe*: Mortifie theſe luſts, and then you ſhall goe with eaſe and ſafetie in the way of godlineſſe, yea, wee ſhall be carried to it, as a Boate is with the winde, with all facilitie and expeditenеſſe.

Motive 5 The fifth motive is, becauſe of the ſhame and diſhonour they doe bring men into; men are afraid of ſhame in other things; it were to be wiſhed, they were ſo afraid of ſhame in this: Every inordinate affection is a ſhort drunkenneſſe, and it brings the drunkards ſhame to a man; drunkenneſſe diſcloſeth all, and ſo if there be any corruption in the heart, inordinate affection drawes it forth. Every man is aſhamed of indiſcreetneſſe in his carriage; now, what is the cauſe of indiſcreetneſſe? it is the defect of wiſedome, either the forgetfulneſſe, or not heeding of the time,

place,

place, or action wee are about, and what makes this forgetfulneſſe? It is the drunkenneſſe of paſſion. When the Apoſtle *Iames* would ſhew who was a wiſe man, he ſaith, *he will ſhew out a good converſation in his workes*; there will be meeknes ſſe and gentleneſſe in his carriage and behaviour; but, if there be any envie or ſtriſe in the heart, this ſhewes a man to be but a weake creature: whereas on the contrary, it is an honour in a man to paſſe by an infirmitie; That is a ſigne of a ſtrong man, that is able to overcome himſelfe. Jam. 3. 13.

The ſixth motive is, becauſe they blinde the reaſon and judgement, which ſhould be the guide of all our actions in the courſe of this life; that which is ſaid of bribery, that it *blindes men*, and that the affection to the bribe makes the ſinne a great deale more; the like may be ſaid of other ſinnes: As long as paſſion rageth, thou canſt neither judge of thine owne, nor of others faults: If thou wouldeſt judge of another mans fault, *take away the beame that is in thine owne eye*; And ſo if thou wouldeſt judge of thine owne faults, theſe affections muſt not blinde the minde and the reaſon, for ſo they will hinder us in diſcerning good, and in doing any thing that is good; for when the minde is corrupted, the will is corrupted; and then in ſtead of walking in the wayes of God, wee walke in the paths of ſinne, therefore, in regard of the ſafetie and ſecuritie of our lives and actions, wee ſhould mortifie theſe our affections. *Motive* 6

HOW TO MORTIFIE COVETOUSNESSE.

COLOSSIANS 3.5.

And Covetousnesse, which is Idolatrie.

Covetousnesse, which is Idolatrie, that must be mortified as well as the other earthly members. Now, this *Covetousnesse* is nothing else but an inordinate and sinfull desire, either of getting or keeping wealth or money. The inordinate lusting after honours, that is called Ambition, too much affecting of beautie, is called lustfulnesse. And lust is an inordinate affection, which when it propoundeth riches for its object, it is called *Covetousnesse*, which is Idolatrie. Now, Idolatrie consisteth in one of these three things.

First,

First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him.

Secondly, when as wee make the Creature a God, by conceiving it under the Notion of a God, so did they who worshipped *Iove*, *Mars*, and those Heathens that worshipped the creatures as Gods.

Thirdly, when we attribute that unto it which belongeth unto God: as to trust in it, to delight in it, to put all our trust and confidence in it; when as we thinke it can performe that unto us, which God onely can. Now, that *Covetousnesse* is Idolatry, is meant, when as we thinke that riches can doe that which God ontly can doe, as that they can doe us good or evill. *If they are Gods* (saith God) *let them doe good or evill.* Esa. 41. 23. God onely doth good and evill, therefore he is distinguished from Idols, because they cannot doe it, affections follow opinions, and practice followes affections, *Heb.* 11. 6. *He that will come to God, must beleeve in him.* Heb. 11. 6. None will worship *God*, unlesse they beleeve that *God* can comfort and relieve them in all their distresses; So when men have an opinion, that riches and wealth will yeeld them comfort, be a strong tower of defence to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry.

There are two points of Doctrine that rise from these words. *Doct.*

The first is this: That to seeke helpe and comfort from any creature, or from *Riches*, and not from God alone, is vaine and sinfull. 1

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The second is this: That *Covetousnesse* which is Idolatry, is to be mortified.

For the first, for to seeke any helpe or comfort from any creature, and not from God alone, is vaine, and sinfull, and it must needs be so, because it is Idolatry. Now, in Idolatry, there are three things:

First, vanitie and emptinesse, 1 *Cor.* 8. 4. *An Idoll is nothing in the world.* Here is vanitie.

Secondly, sinfulnesse: There is no greater *sin* than it is, and it is extreame vaine, because wee attribute that to it, which doth onely belong to God, to thinke if that I am well, and strong in friends, have a well bottomed estate, *that my mountain is strong on every side, I shall not be moved*; This is sinfull and vaine; you shall not live a whit the better, or happier for it; A strange *Paradoxe*, contrary to the opinion and practice of most men. When we consult with our treasures, do not we thinke, that if we have such wealth, and such friends, that we should live more comfortably and happily? There is no man but will answer, that he thinkes so. But yet my brethren, wee are deceived, it is not so: it belongs to God onely to dispense of his *Prerogatives, good or evill. A horse is but a vaine thing* (saith the *Psalmist*) *to get a victory*, that is, though it be a thing as fit as can be in it selfe, yet if it be left to it selfe without God, it is but vaine, and can doe nothing. So I may say of Riches, and other outward things; Riches are vaine, and honours and friends are vaine to procure happinesse of themselves: So *Physicke* of it selfe is vaine to procure health without God, they are nothing worth, hee that thinkes otherwise, erreth. It

was

was the folly of the *Rich man*, that hee thought so, and therefore sung a *Requiem* unto his soule: *Eate and drinke, and be merry, O my soule, thou hast good laid up for thee for many yeares.* Hee did not thinke himselfe happie, because he had any interest in God and his favour, but because hee had abundance of outward things, and therefore you see the end of all his happinesse, *Thou foole, this night shall thy soule be taken from thee*, and then what is become of all thy happinesse. Yet such is our folly, that most of us reflect on the meanes, and on the creatures, and expect happinesse from them, but *Christ* tells us, they will not doe the deed; this night shall they take away thy soule, and then all thy happinesse is gone. The rich man thought before, hee had beene sure as long as his wealth continued with him, that hee needed not to expect any calamitie, but now he sees that he built on a sandy foundation. *David*, though a holy man, being established in his Kingdome, having subdued all his enemies, and furnished himselfe with wealth, he thought that *his Mountaine was then made so strong, that it could not be moved*, that to morrow should be as yesterday, and much more abundant. But no sooner did GOD hide his face from him, but hee was troubled. To shew that it was not his riches and outward prosperitie that made him happie, but God onely. So *Dan.* 5. 28. *Belshazzer*, when as he thought himselfe happie, being invironed with his wives, Princes and servants, when as he prayed the gods of silver, and the gods of gold, abounded with all outward prosperitie, and reposed his happinesse in it,

Luk. 12. 19.

Psal. 30. 7.

to Morrow

is

is accounted but a foole by *Daniel*, because he glorified not God, in whose hands his wealth and all his wayes were, and therefore hee was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; wee take not one step of prosperitie, or adversitie, but Gods hand doth lead us. My brethren that heare mee this day, that have heretofore thought, that if you had such an estate, such learning, such ornaments, and such friends, that then you were happy. To perswade you that it is not so, it would change your hopes and feares, your griefe and joy, and make you labour to be rich in Faith and good workes. It will be very hard to perswade you to this, yet wee will doe what wee can to perswade you, and adde certaine reasons, which may perswade you to beleeve it to be so; if God shall adde a blessing to them that joyne the operation of his Spirit with them to perswade you.

1 Reason. First, this must needs be so, in regard of Gods all-sufficiency, he alone is able to comfort without the Creatures helpe, else there were an insufficiency, and narrownesse in him, and so then he should not bee God, if he could not fill our desires every way, even as the Sunne should be defective, if it needed the help of Torches to give light. God is blessed not onely in himselfe, but makes us all blessed: It is the ground of all the Commandements. *Thou shalt love and worship the Lord thy God, and him onely shalt thou serve.* Wee must love him with all our hearts, with all our soules; Let not the Creature have any jot of them, because all comfort is from God, *Gen.* 17. 1. *I am God all-sufficient,*

thou, walke before me and be perfect, that is, love me altogether, set your affection on none but me, yee neede not goe unto the Creature, all is in me. If the Creature could doe any thing to make us happy, and not God, then we might step out to it, but the Creature can doe nothing to it, God onely is All-sufficient to make you perfect every way; though that the Creatures be used by God, yet it is only God that makes you happy, and gives you comfort, and not the Creature.

But the Creature can not doe it

Secondly, it must needs be so, because of the vanity and emptinesse of the Creature, it can doe nothing but as it is commanded by God, hee is the Lord of Hosts which commandeth all the Creatures, as the Generall doth his Army. A man having the Creature to help him, it is by vertue of Gods Commandement; it is the vanitie of the Creature, that it can do nothing of it selfe, except there bee an influence from God: Looke not then unto the creature it selfe, but to the influence, action, and application which it hath from Gods secret concurrence with it, what it is to have this concurrence and influence from the creature, you may see it expressed in this *similitude*. Take the hand, it mooves, because there is an imperceptible from the will that stirs it to the Creature moving, and giving influence and comfort to us, it is Gods will it should doe so, and so it is applied to this, or that action. The Artificer using a hatchet to make a stoole, or the like, there is an influence from his Art, that guid's his hand and it; So the creatures working, is by a secret concourse from God, doing thus and thus. And to know that it is from God, you find a mutabilitie from the

Reason 2.

it is the vanity of the creature

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Reason 2.

Creature, it works not alwayes one way: *Physicke* and all other things are inconstant sometimes it helps, sometimes not, yea, many times when you have all the meanes, then they faile, to shew that there is an influence from God, and that the creatures are vanishing, perishing, and inconstant.

Thirdly, it must be so, because it is sinfull to looke for comfort from any thing but from God, because by this, we attribute that to the creature, which only belongs to God, which is idolatrie. The creature steales away the heart in an imperceptible manner. As *Absalom* stole away the peoples hearts from *David*, or as the *adulterer* steal's away the love of the wife from her husband: it makes you serve the creature, it makes you settle your affection upon the creatures, if they faile, you sorrow, if they come, ye joy, and ye do this with all joy, all delight, all pleasure and desire, this is a great sin, nay, it is the greatest sin; As adulterie is the greatest sin, because it severs and dissolves the marriage: so it is the greatest, because it severs us from God, and makes us cleave to the creature.

The maine consectory and use from this, is to keepe you from lusting after worldly things: Men are never weary of seeking them, but spend their whole time in getting of them, and this is the reason why the things that belong to salvation, are so much neglected, men spend so much time in a thousand other things and trifles, and have no time at all to serve God in; they are busie about riches, honour, credit, or the things whereon their fancies doe pitch, but if this bee digested, it will teach you to seeke all from God, who disposeth

diſpoſeth all things, and to whom the iſſues of life and death, of good or bad belong.

Conſider with your ſelves, and you ſhall finde that the reaſon wherefore you doe ſeeke for outward content or comfort is, becauſe you doe thinke it will doe you good if you have it, or hurt if you have it not, but herein you are giving that to the creature, which only belongs to God, *Eſai.* 1.23. *If the idols be gods, let them doe good or evill*, ſaith the Lord. The ſcope of this place, is to caſt off the whoriſh and adulteriſh affection of thoſe that have an eager and unwearied deſire after earthly things, by ſhewing that they cannot doe us any good or hurt. Therefore God puniſhed *David* exceedingly for numbering of the people, becauſe that hee thought they could ſtrengthen him againſt his enemies without Gods helpe, therefore, *Jer.* 23.14 Thus ſaith the Lord, *Let not the wiſe man glory in his wiſedome, neither let the mightie man glorie in his might, nor the rich man glorie in his riches. But let him that glorieth, glory in this, that he underſtandeth and knoweth, that I am the Lord, that executed loving kindneſſe, judgement and righteouſneſſe in earth.* As if hee ſhould have ſaid, if theſe things could doe you good or hurt, there were ſome reaſon that you might ſeeke them, but there is nothing in them that you ſhould deſire them, for it is I onely that execute Judgement and Mercie, all good and evill is from mee, therefore *Pſalme* 62. wee have this caveat given us: *If riches increaſe, ſet not your hearts upon them, magnifie not your ſelves for them and in them*, for all comfort is from God onely, elſe you might ſet your hearts on them,

but now all power and kindnesse is from him, therefore your wealth cannot doe it.

Object. But it may be objected, that God doth comfort us, and make us happy in this life by meanes, and that riches are the meanes, wherefore then may wee not seeke to them to get this comfort?

Answer. To this I answer, that God doth reward every man according to his works, not according to his wealth, yea, hee can comfort us without these, for hee is the God of all consolation, 2 *Cor.* 1. 3. and that hath inclusive and exclusively all comfort in him and from him, none without him; If wee thinke to have it from honour, wealth, or friends, wee deceive our selves, for they are vaine and profit not, 1 *Sam.* 12. 21. *Turne ye not aside, for then should you goe after vaine things, which cannot profit you, nor deliver you, for they are vaine.* All these things without God will profit you nothing.

Object. But will not wealth and friends profit us?

Answ. No, not at all, they are vanitie, they are emptie in themselves, they cannot doe it, they are in themselves but vanitie; having the Creature you have but the huske without the graine, the shell without the kernell, the creature is but emptie of it selfe, except God put into it a fitnesse to comfort you, all is vanitie and nothing worth, and this vanitie is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke that if they had such an estate, and all their debts paid, If they had such and such friends, that then all would bee well with them, and who is it that thinkes not thus? But let those that entertaine such thoughts, consider the vanitie of the Creature;

All

All our ſinnes proceede from the over-valuing of the creature, for ſinne is nothing but an averſion of the ſoule from the immutable God to the Creature. Labour then to conceive of the creature aright, that it is vaine; this will keepe you aright, and hinder you from going from God, and cleaving to the Creature.

To preſſe this further, conſider theſe 4. things:

Firſt, if you goe another way to worke, all you ſee and ſeeke comfort in the creature ſhall be labour loſt, for it is not in the power of the Creature to yeelde you any comfort; If you buſie your ſelves with ſeeking of comfort from it, you will walke in a vaine ſhadow, *Pſal.* 39. 6. *Surely every man walketh in a vaine ſhadow, Surely they are diſquieted in vaine. He heapeth up riches, and knoweth not who ſhall gather them.* If we looke for comfort from riches, wee looke it but from a ſhadow, all our labour is in vaine.

There is a ſhadow of the Almighty wherein ſome men walke, where they ſhall bee ſure to finde this comfort, others there are that walke in the ſhadow of the Creatures, in the vanitie of their mindes, ſeeking comfort from it: Thoſe who thus walke, ſhall be deceived. A ſhadow though it ſeeme to be ſomething, yet it is nothing, it may ſeeme to have the lineaments of a man, or ſome other creature, yet it is nothing: So theſe outward things may ſeeme to have ſomething in them, but yet indeede they have nothing, thoſe that ſeeke for comfort in them, commit two evils, *Jer.* 2. 14. *They forſake God the Fountaine of living water, and digge unto themſelves pits that will hold no water*; God having all comforts in him, comforts never failing,

becauſe there is a Spring of comfort in him, yet wee forſake him, and digge pits, which if they have any water, it is but borrowed, and not continuing, and that water which they have is none of the beſt, it is muddie, and will not alwayes continue: Wherefore pitch your affections upon the true ſubſtantiall good, not on vanities. If wee ſee a man come to an Orchard full of goodly fruite, and he ſhould onely catch at the ſhadow of them, netling his hands, and ſpending his labour in vaine, we would account him either a foole, or a mad man; yet we in the cleare Sun-ſhine of the Goſpell (ſuch is our madneſſe) catch and ſeeke after ſhadowes, with trouble of minde, and ſorrow of heart, neglecting the ſubſtance.

2. Secondly, conſider that you ſeeke your happineſſe the wrong way, that is, you ſeek it in worldly things, they are not able to helpe you, becauſe they reach not to the inward man, the bodie is but the ſheath and caſe, our happineſſe lies not in it; So in the creatures, their happineſſe conſiſts not in themſelves, but in ſomething elſe, It lies in obſerving the rule which God hath appointed for them. The fire obſerving the rule which God hath given it, is ſure; ſo of water, and ſo of all creatures animate and inanimate, the happineſſe conſiſteth in obſerving the rules which God hath preſcribed to them. The Law of God is a rule that wee muſt walke by, following it as a rule wee are happie, that doing well, and obſerving the Commandements make us happie: *Hee that keepeth the Commandements ſhall live in them:* Hee that departeth from them is dead. Every motion of the fiſh

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out of the water is towards death, but every motion of it in the water is to life: So let mans motions bee towards God, and then they are motions to life; but let him move after outward things, and it is a motion towards death and miserie, and therefore if you seeke this comfort from outward things, you goe the wrong way to get it.

Motions to Life.

Thirdly, consider that you make a wrong choice, you seeke not that which will doe it; if you seeke for this comfort in God, all is in one place; but if you seeke for it in the creatures, you must have a multitude of them to comfort you; If that they could comfort you, you must have health, wealth, honor, friends, and many other things, but there is one thing onely will doe it, if you goe the right way to get it, you shall finde it onely in God; *Martha*, she was troubled about many things, when as one thing onely was necessary. If you looke for comfort in earthly things, you must have a thousand things to help to it, *But godlines which hath the promises of this life, and of the life to come*, doth yeelde this comfort of it selfe, if you seeke it in it.

3.

onely in God

It is a great advantage for us to have all the comforts in one thing: Godlinesse onely hath all these comforts, therefore seeke them in it.

Fourthly, consider, that that comfort and happinesse which you have from the creature, is but a dependant felicitie, and it is so much the worse, because it depends on the creature, which is mutable and uncertain; how much better is it to depēd on God, in whom is no shadow of varietie or change. Every creature

4.

is

is weaker, by how much it hath dependance on another, and so are you weaker, by how much the more you depend on outward things; If you depend on freinds, they may change their affections, and become your enemies, or death may take them away, and then your happinesse is gone: If you depend on Riches, *Prov.*23.5. *Wilt thou set thy eyes on that which is not? for riches certainely make themselves wings, and flie away as an Eagle towards heaven*, and then your happinesse is gone: but if you seeke for, and place your happinesse in God, in whom is no change or alteration, then it is perpetuall. A dependancy on things that are mutable, will yeeld no comfort, because God will have all to depend on himselfe. Therefore, the 1 *Cor.*1.30. *Christ of God is made unto us wisedome and righteousnesse, and sanctification, and redemption, that no flesh might rejoyce in himselfe, but that he that glorieth might glory in the Lord*: for this end, God hath conveighed Christ unto us, that he might make us beleeve that we fare not the better for any Creature, and that so we might rejoyce onely in the Lord; Therefore hee that made Christ Redemption from all evill, that he might furnish us with all good, Christ hath redeemed us from hell and misery, and from want of good things, seeke not then dependance on the Creature, thinke not that it will better you, and this will make you to depend on Christ; Therefore for these regards, correct your opinion of worldly and outward things, and judge of them with righteous jndgement, depend onely on God, if you will have him to be your Portion as hee was the Levites, refuse him not as the Israelites did,

depend

depend upon him in good earnest; A little, you say, with Gods blessing will doe much; Labor not therefore, neither toile you to leave great portions to your children, the common pretence that men have for their Covetousnesse, for though you leave them never so much, if Gods blessing bee not on it, it is nothing, it can yeeld them no comfort, yea, many times it is an occasion of their hurt. If then Gods blessing be all in all, if that onely can administer comfort, and make us happy, I would aske you this Question: What if you did leave your children onely Gods blessing, would it not bee sufficient though you left them little or nothing else, you thinke not so, and yet whatsoever you can leave them without Gods blessing, is nothing worth; Preachers labour much in this, to draw you from worldly things, and all to little purpose; it must be Gods Teaching, that perswades within which must effect it; you must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured, labour therefore to finde out the deceits which hinder the practice of these things, which are these:

One Deceit that deceives them, is, that they are ready to say, that those things are the blessings of God. Why should we not rejoyce in them: so afflictions, they are crosses, and therefore grieve for them; If these then did not abide to our blessednesse, why count we them blessings, and account poverty as a crosse. *Deceit 1* *Quest.*

To this I answer, that if you take them as blessings, you may rejoyce in them as the instrumentes by which God doth you good; blessings are relative words, *Answ.*

they have reference unto God, if you consider them without reference to him, they cease to be blessings; therefore if you consider them meerely as blessings, you may rejoyce in them. Now yee receive them as blessings.

1 First, if you depend upon God for the disposing; continuing, and want of them, if you thinke you shall enjoy them no longer than God will; If you thinke thus with your selves, wee have wives, children, friends, and riches, 'tis true, wee have them, but yet they shall not continue with us an houre or minute longer than God will: If you thinke so in good earnest, then ye rejoyce in them as blessings. A man that is relieved when he is in danger, lookes more to the will, than to the hand of him that helpes him: Wee looke more to the good will of our friends, than to their gifts: So we should looke more unto Gods will and pleasure, than to the benefits he bestows upon us; The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider, that whatsoever is done on earth, is first acted in Heaven: The Sunne is first eclipsed there, and then here: So that your estates are first eclipsed there, before that they are here; looke therefore on God, and on these, as meerly depending on Gods will, and then you enjoy them onely as blessings.

2 Secondly, you looke on them as blessings, if you looke upon them, so as to know that you may have them in abundance without any comfort; Instruments have nothing of themselves, whatsoever they have is put into them.

A man may have friends, and all other outward things, his mountaine may ſeeme to be ſtrong, yet without Gods bleſſing on them, he may want comfort in them; When as you thinke this, that you may have thoſe things without comfort, it is a ſigne that your eye is on God, that you looke on them onely as the *Vehiculars*, or conduct-pipes to convey comfort. The aire yeelds light as an Inſtrument, though it have no light of it's owne, the water may heate, but not of it ſelfe, but by the heat which is infuſed into it by the fire; ſo if a man drinke a potion in Beere, the Beere of it ſelfe doth not worke, but the potion worketh by the Beere: So it is with all outward bleſſings, they of themſelves can yeeld you no comfort at all, but if they would yeeld you any, it is by reaſon of that comfort which God puts into them.

Thirdly, you doe then enjoy them as bleſſings, if you thinke you may have comfort without them; The ebbing and flowing of outward things, doth not augment your comfort, or diminiſh it. Thoſe that have not any outward bleſſings, may have more gladneſſe and comforts in their hearts, than thoſe whoſe corne and wine are increaſed, *Pſal.* 4. 7. Thoſe who have but a ſmall Cottage, and a bed in it, are many times more happie, more healthy, and ſleepe more quietly than theſe rich men, whoſe wealth will not ſuffer them to ſleepe, *Eccleſ.* 5. 12. Many there are that ſeeme to want all outward bleſſings and comforts, yet are full of inward comforts and delights. Many there are, who like *Paul* and the Apoſtles, ſeeme to have nothing, and yet poſſeſſe all things. As it is 3

all one with God, to helpe with few or with many, so he can comfort with few friends and externall blessings, as well as with many; yea, he can make a little which the righteous have, more comfortable than all the revenewes of the ungodly, be they never so great.

That which hath beene said of blessings, the like also may be said of crosses, you may grieve for them if you take them as crosses, but withall take heed that yee account not those things crosses, which indeede are no crosses: want was no crosse to *Paul*, nor yet imprisonment, for in the one he abounded, in the other he sung; it is advantage unto us sometimes to have outward blessings taken from us. It is advantage for us to have bloud taken away in a pleuresie; It is good sometimes to lop trees, that so they may bring forth more fruit; so it is good for us many times to have crosses for to humble us, and to bring us neere unto God, yet we may sorrow for the losse of those things, and take it as a crosse. If you can say this from your hearts, that yee are not afflicted, because yee are made poore, because your wealth is taken from you, but because it is Gods pleasure to take it away from you, either for the abuse of it, or else to punish you for some other sinne. So that if you be cast into some sickenesse, you may not grieve for it as a crosse meerly, as it is a *sickenesse*, but as you conceive the hand of God in it, laying it on you as a punishment for your *Sinne*.

2 *Deceit.* The second Let, and Deceit is, the present sense and feeling which we have of the comfort that comes from aboundance of outward things, therefore whatsoever

soever is said to the contrary, is but speculations and phantasies: men are guided by sense which cannot be deceived; wee finde and feele comfort in those things by experience, wee see a reality in these things, and therefore whatsoever you say to the contrary, is but in vaine, and to no purpose.

Answ. To this I answer, that you must not judge of things according to *Sense*, for *Sense* was never made a Iudge of God to judge of these things, but judge of them according to faith and rectified reason, which judgeth of all things that are to come, that are past, and present altogether, and so can best judge of these things as they are.

Now, for to helpe your judgement in these things.

1 First, consider what the *Scripture* doth say of them, what it doth say of pleasures, friends, and riches, the *Scripture* presents things as they are, and that tels you that they are but vanitie of vanities, all is but vanitie.

2 Secondly, consider the judgements of others concerning them who have beene on the stage of actions, and have abounded in good workes whilest they lived, but are now gone.

3 Thirdly, consider what you will judge of them at the day of death, then men are awaked, and see these things as they are indeede, and then they bemoane themselves, that they have spent so much time in seeking after those things that will not profit them, and spent so little time in looking after salvation.

4 Iudge not of them as you finde them for the present, but likewise as you shall finde them for the time to come, judge of altogether.

Now, for *Sense*, you must understand, it is double.

1 First, there is a *sense* and feeling of the comfort of the Creature, as a man that is benummed with cold, is refreshed with fire, or a man that is faint and feeble in heart, is refreshed with Wine.

2 Secondly, there is a super-eminent comfort, proceeding from an apprehension of Gods favour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joyes to be hollow and counterfeit. There may be sadnesse of heart, when there is outward joy, because there is an inward and *Super-eminent Sense*, which affects the heart another way, and therefore *Eccles.* 2. 2. It is called made *Ioy*, because we minde it not. It is the *Ioy* of *Ioyes*, and life of comfort, that is from within, that proceeds from the inward man; As the soule is strong in health, so it findes more comfort both in externall and Super-eminent comfort. Graces are to the soule, as health is to the body, the more and the greater they are, the more comfort they minister.

Object. But yee may say, that the Creature can administer its owne comfort, and of it selfe.

Answ. To this I answer, that there is an aptnesse and fitnesse in the Creature to comfort us, but yet it can yeeld no comfort without God; wherefore keepe your affections in square, have so much joy and delight in the Creature, as the Creature requires, and no more; If your affections hold a right proportion with their objects, they are aright, therefore thus farre you may joy in the Creature, and no further.

First,

First, you may joy in it with a remisse joy, yee may also sorrow with a remisse sorrow, yee may joy in it as if yee joyed not, and sorrow in it, as if you sorrowed not. 1

Secondly, you may joy in them with a loose joy, and affection, as they sit loose to you, so you may sit loose to them, 1 *Cor.*7.29,30,31. *Brethren, the time is short, it remaineth therefore, that those which have wives be as if they had none, that those that weepe, bee as if they wept not, that those that rejoyce, as if they rejoyced not, and those that buy, as though they possessed not, and those that use this world, as not abusing it,* that is, Let your affections bee loose to these things. Take any of these outward things, you may cast your affection on them in a loose manner, goe no further than this, the fashion of the world passeth away, yee may bee taken away from it, and it from you, therefore affect it no otherwise than a transitory thing, and with a loose and transeunt affection, willing to depart from it, whensoever it shall please God to take it from you. 2

Thirdly, you may love them with a dependant affection, they are things of a dependant nature, they have no bottome of their owne to stand upon, they only depend on God, and so you may love them as depending on him, eying the Fountaine, and not the Cisterne from whence they flow, take not light from the Aire, but looke to the Sunne from whence it comes. 3

The third Deceit is a false reasoning. *Wee finde it otherwise by experience; We see that a diligent hand maketh rich,* and bringeth comfort, we see that labour bringeth learning, and for the labour which we take to get it, 3 Deceit.

it, in recompence of it, it makes us happy.

Answ. To this I answer, that this claime doth not alwaies hold, God breakes it many times: Riches come not alwaies by labour, nor comfort by Riches, the labour profiteth nothing, *Psal.* 127. 1. *Except the Lord build the house, they labor in vaine that build it except the Lord keep the City, the Watchman watcheth but in vaine.* It is in vaine to rise up earely, to goe to bed late, and to eate the bread of carefulnesse, yee shall not reape the fruit ye expect, unlesse God be with your labour. If Christ be absent, the Disciples may labour all night and catch nothing, but if hee be present with them, then their labour prospereth, then they inclose a multitude of Fishes: So when wee labour and takes paines, and thinke to bee strong in our owne strength, without Gods helpe, wee goe to worke with a wrong key, which will not open, but if Gods hand be in the businesse, we doe it with great facility and ease, which God hath appointed wee should doe. You may see this in *Ioseph*, God purposed to make him a great man; see with what facility he was made the Governour of *Egypt*, next to *Pharaoh*, without his owne seeking, and beyond his expectation: So it was with *Mordecai*, so with *David*; God appointed to make them great, and therefore they became great, notwithstanding all oppositions. On the contrary, letman goe on in his owne strength, and he shall labour without any profit at all: hence it is, that many times wee see a concurrency of all causes, so that wee would thinke that the effect must needs follow, and yet it followes not, and if it doe follow, yet we have no comfort in it.

First,

First, because God makes an insutableness and disproportion betwixt the man and the blessing, as betweene *Iudas* and his Apostleship: A man may have tables well furnished, riches in abundance, a wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them. 1.

Secondly, though there be a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evill, as *Elisha's* servant was readie in the nicke, when the *Shunamite* came to beg her possessions and lands of the King, 2 *Kings* 8. 5, 6. He was then telling the King how *Elisha* had restored her sonne to life: So *Abraham* when he was to offer up his sonne *Isaac*, in the instant God sent the Ramme to be tyed in the bush: So *Saul* when he had purposed to kill *David*, God called him away to fight with the *Philistims*, and as God hinders the effect for good, so he doth for evill. 2. Gen. 22. 13.

Thirdly, God doth it sometimes, by denying successe unto the causes. The battell is not alwayes to the strong. When there are causes, and the effect followes not, it is because God doth dispose of things at his pleasure, and can turne them a contrary way; health and comfort, joy and delight follow not outward blessings, except God put it into them. 3

The fourth deceit is this: These things are certaine and present, but other things are doubtfull and uncertaine, wee know not whether wee shall have them or no. 4 *Deceit.* *Object.*

To this I answer, it is not so, future, spirituall and *Answer.*

eternall things are not incertaine, but these things which wee enjoy here are; those things wee here enjoy, and wee also our selves, are subject to changes and alterations. Wee are as men on the Sea, having stormes as well as calmes: Wealth and all outward blessings are but transitory things, but faith and spirituall things are certaine, and endure for ever. Wee have an Almightie and unchangeable God, and immortall, incorruptible inheritance, which fadeth not away, reserved for us in the highest Heavens. In temporall things, who knoweth what shall be to morrow? In them thou canst not boast of to morrow, but as for spirituall things, they are certaine, they have no ambiguitie in them; But the maine answer that I give, is, that here wee must use our faith. Consider the grounds on which faith relies, and then the conclusion and consequences that arise from them; take heede to them, and be not deceived; If yee beleeve God to be the rewarder of all those that trust in him, as you say hee is, why rest you not on him, why are not yee contented with him for your portions, why thinke you not him sufficient? If the Creature be God, then follow it, but if God be God, then follow him, and be satisfied with him; Labour therefore for faith unfeigned, and walke according to it.

If then it be vaine and *sinfull* to seeke helpe and comfort from any creature, or from riches, and to thinke that they can make us live more comfortably; Hence then consider the *sinfulnesse* of it, and put it into the Catalogue of your other *Sinnes*, that formerly you

you have had ſuch thoughts. Every one is guiltie of this *ſinne*, more or leſſe: and this is a *ſinne* not ſmall, but of an high nature, it is Idolatry.

In the time of ignorance, *Satan* drew many men to groſſe Idolatry, to worſhip ſtocks and ſtones, but now he drawes them to another Idolatry, leſſe perceptible, and yet as dangerous in Gods ſight as the other, who is a Spirit, and can diſcerne and pry into it; Let us therefore examine our hearts, and conſider how much we have truſted the Creatures; Let us condemne our ſelves, and rectifie our judgments to judge of things as they are; Let us not thinke our ſelves happy for them; Let us not thinke our ſelves bleſſed in them, but onely in Chriſt, becauſe it is not in their power to make us happy.

If wee have ſo joyed in theſe, or loved them ſo, as to love God leſſe, it is an adulterous love and joy. Wee have no better rule to judge of adulterous love, than this, when as our love to the Creature, doth leſſen our love to God.

Now, leſt we be deceived in our love to the Creature, I will give you theſe *Signes*, to know whether your love be right to it or no. *Signes.*

First, if your affection to the Creature cauſe you to withdraw your hearts from God, *Ier.* 17. 5. *Curſed be the man which maketh fleſh his arme, and whoſe heart departeth from the Lord.* It is a ſigne wee make fleſh our arme, when wee withdraw our hearts from God, we make the Creatures our ayme, when they withdraw us from God, 1 *Tim.* 5. 5. *Shee that is a widdow indeed, truſteth in God, and continueth in ſupplications night and* 1

day, this is a *Signe* that they trust in God, because they pray unto him. Consider what your conversation is, whether it be in heaven or no, *Phil.* 3. 20. *Our conversation is in Heaven.* The neglecting and not minding earthly things, in the former Verse, sheweth him not to be of an earthly conversation, the more our hearts are drawne from God, the more are they set and fixed on earthly things.

2. *Signe.* Secondly, consider what earthly choice you make, when as these things come in competition with God, and Spirituall things, what bills of exchange doe you make, doe you make you friends of the unrighteous *Mammon*, not caring for the things of this world, when they come in competition with a good conscience, or doe you forsake God, and sticke to them?

3. *Signe.* Thirdly, consider what your obedience is to God, whether his feare be alwayes before your eyes, or whether Riches set you on worke or no: what mans obedience is, such is his trust; if yee obey God, then yee trust in him, and if ye obey Riches, then ye trust in them, and not in God.

4. *Signe.* Fourthly, consider what your affections are; nothing troubles an holy man, but *sinne*, the which makes him seeke helpe at Gods hands, and not in these. On the contrary, nothing troubles a worldly man, but losses and crosses, *Sinne* troubles him not at all; by this judge of your love to Riches, whether it be right or no.

Thus much for the first generall Doctrine.

We come now to the second, which is this:

That

Doct. 2.

That Covetouſneſſe is to be mortified, That *Covetouſneſſe* is unlawfull, all know it, the things therefore that will bee uſefull in the handling of this point, will bee to ſhew you what *Covetouſneſſe* is, and why it is to bee Mortified.

Now to ſhew you wha[illegible].

Covetouſneſſe may bee defined to bee a ſinnefull deſire of getting, or keeping money, or wealth inordinately.

1. Firſt, it is a ſinnefull deſire, becauſe it is a luſt, as luſting after pleaſure, is called Voluptuouſneſſe: It is alſo inordinate, the principle being amiſſe, and likewiſe the object. The principle is amiſſe, when wee over-value riches, ſet a greater beauty on them than they have, and ſeeing them with a wrong eye, we luſt after them, by reaſon that wee over-value them, and thus to over-value them, is to luſt after them, and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end is either to raiſe us to a higher condition, or to fare deliciouſly every day, or elſe to ſpend them in ſome luſt, as well as to keepe them.

2. Secondly, it is of keeping or getting money, getting it inordinately, ſeeking it by wrong means, or of keeping it. Firſt, in not beſtowing of it on our ſelves as wee ought, there is *Tenacitie* of this ſort amongſt men, *Eccleſ.* 5. 13. *There is a ſore evill under the Sunne, namely, Riches kept by the owners thereof to their hurt, when as it is comely for a man to eate and drinke, and to enjoy the good of all his labours that hee hath taken under the Sunne, all the dayes of his life which God giveth him, for*

this is his portion, and thus to rejoyce in his labor, is the gift of God, *Eccles.* 5. 18. 19.

Secondly, thou in not giving to others, art too strait hand'd, having goods, and seeing others to want.

3. The last and chiefe thing in the definition is, inordinately, that is, which is besides the rule. A thing is said to bee inordinate, when as it is besides the square that a man doth, and in doing thus, we doe amisse.

Now, this affection is said to be inordinate in these foure respects.

1. First, when wee seeke it by measure more than we should.

2. Secondly, when wee seeke it by meanes that wee should not.

3. Thirdly, when we seeke it for wrong ends.

4. Fourthly, when we seeke it in a wrong manner.

1. For the first, wee offend in the measure, when as wee seeke for more than God gives us; that which God gives every man, that is his portion here, *Eccles.* 5. 18. and he that desireth, and with-holdeth more than his portion, is he that offends in the mesure, *Pro.* 11. 14.

Object. But how shall I know Gods Will, and what my portion is?

Answ. I answer, by the event: See in what estate and condition God hath set you; See what estate hee hath given you, that is your portion, and with it you must be content, God hath a Soveraignty over us, we are but his subjects, and must be contented with what he gives us, you are contented with that your fathers or your Prince gives you, therefore you must receive that which God bestowes on you with all humilitie, and

and thankefulneſſe; If we bee ſoundly humbled, wee will confeſſe our ſelves worthy to bee deſtroyed, *Ezek.* 36. 32. wee will confeſſe with *Jacob*, *Gen.*32.10. *That wee are unworthy the leaſt of Gods mercies*, that the leaſt portion is more than we deſerve. The Prodigall being humbled, was content with the leaſt place in his fathers houſe, to be as one of his houſhold ſervants, and ſo wee ought to bee content with that portion which God hath given us, be it never ſo ſmall, becauſe it is more than we deſerve, and if we deſire and ſeeke for more, this deſire is *Sinnefull.*

Secondly, as wee ought not to ſeeke wealth, more than is our due: So we ought not to ſeeke it by unlawfull meanes, not by Uſurie, Gaming, Oppreſſion, Fraud, Deceit, or any other unlawfull meanes. I adde this of Gaming, becauſe it is unlawfull, though it bee little conſidered, for it is no meanes that God hath appointed, or Sanctified to get money by, becauſe it is neither a gift nor a bargaine; I diſpute not now whether playing for trifles to put life into the game bee lawfull, but of gaming with an intent to get and gaine money or wealth: This I ſay is unlawfull means, and ſuch as have gotten money by ſuch meanes, are bound to make reſtitution. 2.

Thirdly, when the end of our ſeeking after money is wrong, then our affection is *Sinnefull*, as if we ſeeke it onely for it ſelfe, that we may be rich, or to beſtow it on our luſts, and make it our ends, and not for neceſſaries onely, and ſo much as ſhall ſerve our turnes, when we ſeeke thus, we ſeeke it in exceſſe; Hee that deſires money for a journey, deſires no more than 3.

will

will serve to defraie his costs, and expences in his journey; So if a man desires money for any other end, he desires so much as will serve for that purpose, and no more; So in other things: He that is sicke, desires so much Physicke as will cure him, and no more. So wee ought to desire as much as will serve our necessities and no more. But if wee desire it for our ambition, pleasure, or any other by-respect, this desire is *Sinnefull* and inordinate;

4. Lastly, it is inordinate, when we seeke in a wrong manner, which consists in these five particulars.

1 First, when we seeke it out of love unto it, and this manner of seeking is spirituall adulterie, *James* 4. 4. *Yee adulterers and adulteresses, know ye not that the friendship of the world is enmitie with God*, and whosoever is a friend to the world, is an enemie to God; If we bee in love with it for its owne beautie, it is *Sinnefull*, it is spirituall adulterie.

2 Secondly, when as wee seeke it to trust in it, when as wee thinke we shall bee the safer by it, and make it our strong Tower, *Yet he that trusteth in riches shall fall, Prov.* 11.28. *And therefore if we have foode and rayment, we ought therewith to be content,* 1 *Tim.* 6.8. *and not to trust in uncertaine riches.*

3 Thirdly, when as we be high-minded, and thinke our selves to bee the better men for it, when as they make us looke bigger then we did before, as commonly those that bee rich doe; Therefore 1 *Tim.* 6. 17. *Paul bids Timothie charge those that are rich in this world, that they be not high-minded.*

4 Fourthly, when as we seek it to glory in it, as *David* he

hee would number the people to glorie and trust in them; this is sinnefull, *for he that glorieth, must glorie in the Lord, and not in them*, 1 *Cor.* 1.31.

When as we seeke it with too much haste and eagernesse, when all our dayes are sorrowes, travell and griefe, that our hearts take no rest in the night, *Eccles.*2.23. When as wee seeke it not staying Gods leasure, such a desire is inordinate, importunate and sinfull, 1 *Tim.*6.9,10, *Those that will be rich*, that is, such as make too much haste to be rich, fall into temptation, and a *snare*, and into many foolish and *hurtfull lusts which draw men into perdition and destruction, and pierce them through with many sorrowes.*

But now you will say, that riches are the blessing of God, and will demand of me whether we may not desire riches as they are blessings. *Object.*

I answer, that it is true that they are blessings, and reward of the feare of God, *Prov.* 22.4. By humilitie, and the feare of the Lord, are riches and honour. Therefore it is said of *David* that hee died full of riches. *Abrahams* servants reckoned them as blessings, *Gen.*24.35. *The Lord hath blessed my Master greatly, and he is become great, and he hath given him flockes and heards, silver and gold, men-servants and maid-servants, Camels and Asses.* Jacob counts them as blessings, *Gen.*32.10. And Christ himselfe saith, that it is more blessed to lend than to borrow; to give than to receive; may wee not then desire them? To answere this, wee must know, that there is a two-fold will or desire: First, a remisse will, which is rather an inclination than a will: Secondly, there is a peremptorie will, *Answer.* *or desire*

which is mature, ripe and peremptory; with this later will we may not deſire them, but with the former we may, 1 *Tim.*6.8. *If we have foode and rayment, let us bee therewith content; If any man hath a deſire to be rich, yet having food and raiment,* Let him not ſo deſire more riches, but that he may be content with it.

1. Now, there is a double content; The firſt is, as when a man is ſicke (to expreſſe it by a ſimilitude) he muſt bee content, yet hee may pray for health, and uſe meanes to get it with a full and perfect will, yet with a depending on Gods Will. So wee being in want, may deſire riches and wealth with a full will, ſitting in the meane time quietly under Gods hand, and referring and ſubmitting our will to his Will.

2. Secondly, there is a content, wherein having ſufficient for foode and rayment, we ſuffer not our wils to goe actually beyond the limits which God hath ſet us; Therefore God hath promiſed outward bleſſing as a reward of his *Service,* and propoundeth them as ſo many arguments and motives to ſtirre us up to feare him, and wee may deſire them as his bleſſings, with ſuch a deſire as this: when as wee ſet bounds and limits to the Sea of our deſires, which are in themſelves turbulent, and to ſubmit them wholy to Gods Wil. Chriſt being to die, had a will to live, yet not a full and reſolute will, but a will ſubordinate to Gods Will; *Father, if thou wilt, let this cup paſſe from mee, yet not my Will, but thy Will bee done.* This Will was but an inclination, and not a will: So wee may will riches with a remiſſe will and inclination, but not with a full perfect will, that is, wee may not goe about

about to get them with a full deſire and reſolution.

But how farre may a man deſire wealth, where muſt he ſet limits to his deſires, where muſt they bee reſtrained? *Object.*

I anſwer, that hee may deſire food and rayment, he may deſire that which is neceſſarie for nature, without which he cannot live and ſubſiſt: As a man may deſire a ſhip to paſſe over the Sea from one Countrie to another, becauſe hee cannot paſſe over without it; ſo a man may deſire food and rayment in the Sea of his life, becauſe without it we cannot finiſh that courſe which God hath preſcribed unto us. *Anſw.*

Now, there is a three-fold neceſſitie:

Firſt, there is a neceſſitie of expedience, as if a man hath a journey to goe, 'Tis true, he may goe on foote, yet he may deſire an horſe to ride, becauſe it will bee more expedient for him; ſo you may deſire with a remiſſe deſire, ſo much as is expedient for your vocation and calling. 1.

Secondly, there is a neceſſitie in reſpect of your condition and place, as men in higher ranke and calling neede more than men of an inferiour degree, to maintaine their place and dignitie; ſo they may deſire to have more than they, ſo as they deſire no more than will bee ſufficient to maintaine them in that ranke and degree wherein they are placed. 2.

Thirdly, there is a neceſſitie of refreſhment, and you may deſire as much as is needfull for your neceſſary refreſhment, as much as hoſpitalitie requires, ſo that you doe not goe beyond it. And in theſe three reſpects, you may deſire God to give you as much 3.

as shall be expedient for you, because it is no more than nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excesse; this desire proceedes not from nature, but from lust, because that we desire such wealth, and to raise our estates, that we may bestow it on our lusts. The end of this desire, is onely to satisfie our lusts and pleasure, that like the rich Glutton, *Luk.* 16. *We might be well clad, and fare deliciously every day.* Many mens lives are nothing but playing and eating, and eating and playing, and are led alwayes in this Circle.

To desire Wealth to this or any other superfluous end, is very sinfull, and it must needs bee so for these Reasons:

1. *Reason.* First, because mans life stands not in abundance of excesse. Therefore in *Luk.* 12. 13, 14, 15. When as a certaine man spake to Christ to speake to his brother to divide the inheritance with him, He said unto him, *Man, who made mee a Iudge or a divider over you?* and then bad the Company beware of *Covetousnesse, because that a mans life consisteth not in the abundance of the things that hee possesseth:* That is, though you have never so much wealth, yet you shall not live the longer for it. Your life consists not in it, no more doth your comfort, for they will but please the sight of your eies, they will not make you more happy than you are: *Seeke not therefore superfluity, for your life consists not in abundance.* He is but a foole that thinkes that these things will make him happy, that these will make him rich, all that are not rich in God, are poore, and if they

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thinke themſelves happy and rich in theſe things, they are but Fooles.

Secondly, the deſire of *ſuperfluity* is ſinfull, becauſe it proceeds from an evill root, but this deſire proceeds from an evill root and a bitter, that is, from luſt. It comes not from Gods Spirit, which bids every man to be contented with food and raiment; nor yet from nature, which ſeekes not ſuperfluities; therefore proceeding from luſt, it muſt needs be ſinfull. 2 Caſ. 2.

Thirdly, what you may not pray for, that you may not deſire nor ſeeke after; But wee may not pray for *ſuperfluities*, *Pro.* 30 8. *Give me neither poverty nor riches*: feed me with food convenient for me, not with ſuperfluities, &c. And in the Lords Prayer we are taught not to pray for ſuperfluities, *Give us this day our daily bread*; that is, as much as is neceſſary for us and no more, therefore we may not deſire it. The ſeeking of more than is neceſſary, doth hinder us; as a ſhooe that is too bigge, is as unfit to travaile as well as one that is too little. 3.

Fourthly, it is dangerous, for it doth choake the Word, and drowne men in perdition; Therefore it is *Agars* prayer, *Prov.* 30. 8, 9. *Give me neither poverty nor riches, feed mee with food convenient for mee, leſt I bee full and deny thee, and ſay, Who is the Lord?* Fulneſſe and exceſſe is alwayes dangerous: Full Tables doe cauſe ſurfets, full cuppes make a ſtrong braine giddy. The ſtrongeſt Saints have been ſhaken with proſperity and exceſſe; as *David*, *Ezechias*, *Salomon*, they ſinned by reaſon of exceſſe in outward things; it is dangerous to be rich. Therefore it is *Davids* counſell, *Pſal.* 62. 10.

If riches increase, set not your hearts upon them: A rich man cannot enter into the Kingdome of Heaven; it is easier for a Cammell to goe through the eye of a needle, then for him to enter into Heauen. For if a man bee rich, it is a thousand to one but that he trusteth in his riches, and it is impossible that he who trusteth in his riches, shall enter into Heaven.

5. Lastly, to desire superfluitie must needs be sinfull, because that wee have an expresse command to the contrarie; 1 *Tim.*8. *If wee have foode and rayment, let us therewith be content*; this is the bounds which God hath set us, we must not goe beyond it.

If that it were lawfull for any man to have and to desire abundance, then it were lawfull for Kings, yet God hath set limits to them: *Deut.*17.17. *Hee shall not multiply horses, nor wives to himselfe, that his heart turne not away; neither shall he greatly multiply to himselfe silver and gold, that his heart be not lifted up above his brethren.* God hath set us downe limits and bounds, how farre we shall goe, therefore to passe beyond them is sinfull, but we passe beyond them when wee desire superfluities, therefore the desire of superfluitie is sinfull.

Object. But may not a man use his Calling, to encrease his wealth?

Answ. I answer, that the end of mens Callings, are not to gather riches; if men make this their end, it is a wrong end; but the end of our Calling is to serve God and men, the ground hereof is this: Every man is a member of the Common-wealth; every man hath some gifts or other, which may not lie idle; every man hath some Talents, and must use them to his Masters advantage,

advantage, and how can that be, except you doe good to men: Every one is a ſervant to Chriſt, and muſt doe Gods worke; no man is free, every one is Chriſts ſervant, and muſt bee diligent to ſerve Chriſt, and to doe good to men. He that hath an office, muſt be diligent and attend it; every man muſt attend his calling, and be diligent in it.

If riches come in by your callings, that is the wages, not the end of our Callings; for that lookes onely to God, we muſt not make gaine the end of our callings: There are many that make gaine their Godlineſſe, and the end of their callings; Some preach onely for gaine, others uſe other callings onely for gaine; but if any man will make gaine the end of his calling, though hee may conceale and hide his end from men, yet let him bee ſure that hee ſhall anſwer God the ſearcher of the heart for it. On the other ſide, if a man by diligence in his calling have riches following him, he may take them as a bleſſing of God beſtowed on him, and as a reward for his calling. *The diligent hand maketh rich.* God will ſo reward it, not that we muſt eye riches, and make them our end. GOD makes a man rich, and man makes himſelfe rich. God makes us rich by being diligent in our callings, and uſing them to his Glory and mans good; he doth caſt riches on us: man makes himſelfe rich when he makes riches the end of his calling, and doth not expect them as a reward that comes from God: I expreſſe it by *Jacob*; *Jacob* hee ſerved *Laban* faithfully, and God bleſſed him, ſo that he did grow rich, he went not out of his compas and ſphere, he tooke the wages that was given,

given, and because that Gods end was to make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling, the more sincere and upright, the more doth God blesse him, and increase his riches: God makes men rich, when he gives them riches without sorrowes and troubles, when as they come in with ease, and without expectation and disquiet. Man makes himselfe rich, when as there is great trouble in getting, keeping, and enjoying them, when as hee useth his calling to get riches, or when as he useth unlawfull meanes. The method God useth to enrich men is this; He first bids them *Seeke the kingdome of God, and the righteousnesse thereof, and then all these things shall be administred unto them* as wages: Wee must looke to our dutie, and let God alone to provide, and pay us our wages.

He that takes a servant, bids him onely looke to his dutie, and let him alone to provide him meat, drinke, and wages: we are servants, God is our Master, let us looke to our dutie, and leave the wages to him.

Quest. But whether may not a man take care to get wealth, is not a man to care for his estate, to increase it, and to settle it?

Answ. I answer, he may lawfully take care of it, observing the right Rules in doing it, which are these:

Rule 1. First, he must not goe out of his compasse, but walke within his owne pale, he must not step out of his owne calling into other mens, and in his owne calling he must not trouble himselfe with so much businesse, as that he cannot attend, or that may hinder him in his private service unto God: if he doe fill himselfe with

too

too much businesse in his owne calling, or step into others callings, this is sinfull and inordinate: If a man in his owne calling fill himselfe with so much businesse, that he cannot attend the things of salvation, that he is so much tired with them, that he hath no leisure, or spare time to search his owne heart, and to doe the particular duties necessary to salvation, hee then fayles in this, and sinnes in his Calling.

Secondly, his end must not be amisse, he must not ayme at riches; *Abraham* was poore, and so was *Iacob*, yet God made them rich and mightie, they were diligent in their callings, and God brought in wealth; God calls not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluitie, and abundance, to live deliciously, to satisfie our lusts and pleasures, our ayme must be Gods glory, and the publike good, and then God will cast riches upon us as our wages. *Rule* 2.

Thirdly, let it be a right care, and not an inordinate care, there is an inordinate care which checks the Word, you may know whether your care be such an immoderate care or no by these three signes: *Rule* 3.

First, if you be troubled in the busines you go about, consisting either in desire, feare, or griefe, when as we either desire such a blessing exceedingly, or feare that we shall not have it, or grieve much for the losse of it. *Signe* 1.

Secondly, when we feare we shall not bring our enterprise to passe, or attaine to that which we desire. *Signe* 2.

Thirdly, when we are troubled at it if it be not accomplished, and grieve when wee foresee any thing that may prevent it; care being aright, sets head and *Signe* 3.

hand on worke; but when the affections are just and right, there is no tumult or turbulency in them.

Quest. When is a man covetous?

Answ. I answer, that then a man is a covetous man, when as he hath desires arising in him, which are contrary to the former rules, and he resists them not, or else resists them so weakely and feebly, that hee gets no ground of them; he sees no reason why he should resist them, and therefore gives way unto them. A man is not a covetous man, nor an ambitious man, which hath covetous and ambitious thoughts, for these the holiest men have; but he that hath such thoughts, and strives not at all against them, or else strives but weakly, he is a covetous and ambitious man. A godly man may have these thoughts and desires, but hee strives strongly against them, gets ground of them, and gives them a deaths-wound; but the covetous man he yeelds unto them; the godly man he gets the victory over them.

Now this covetousnesse is evill in it selfe; for first of all, it is Idolatry and spirituall Adultery, and then it is an evill and bitter root, having many stalkes on it; he that doth doe any thing to hold correspondency with it, he that doth belong unto it, to him it is the root of all evill, *Luk.* 16. It keepes men from salvation, it choaks the good seeds sowen in mens hearts. Secondly, it must be mortified, for the vanitie of the obj & is not worth the seeking; therefore in *Luke* 16. 9. it is set downe in a comparison with the true treasure, and expressed in these foure circumstances:

Circum. 1. First, it is called the *Mammon of unrighteousnesse and wicked*

wicked riches; becauſe it makes men wicked, oppoſed to ſpirituall bleſſings which are the beſt.

Secondly, it is leaſt, becauſe it doth leaſt good, it preſerves us not from evill, it doth the Soule no good. *Circum.* 2.

Thirdly, it is but falſe Treaſure, it hath but the ſhadow of the true; it ſhines as if it were true, but yet it is but falſe and counterfeit. *Circum.* 3.

Laſtly, it is not our owne, it is another mans; riches are the goods of others, not our owne; *Luke* 16. 12. and 10. 41, 42. *Circum.* 4.

There are foure attributes given to riches: Firſt, they are many things, and require much labour; *Martha* was troubled about many things. 1

Secondly, they are unneceſſary; *One thing is neceſſary*. Thirdly, *They will be taken from us*. Fourthly, they are not the beſt, and therefore our deſire after them ſhould be mortified. 2 3 4

From hence bee yee exhorted to mortifie this earthly member Covetouſneſſe, which is Idolatry; a ſinne unto which all men are ſubject: Young men though they want experience of riches, are notwithſtanding ſubject to this vice; but old men are moſt ſubject unto it, though they have leaſt cauſe and reaſon for it. Profeſſours of Religion are ſubject to it; many times it growes up with the Corne, and chokes it, therefore uſe effectuall meanes to root it out of your hearts. *Vſe.* *profeſſours of religion*

Firſt of all, pray to God not to encline your hearts to Covetouſneſſe; it is impoſſible for man, but eaſie for God to doe it. *Meanes.* 1

Meanes 2

Secondly, be humbled for sinne; wee are so covetous and desirous for money, because wee were never humbled for sinne so much as we should be, and this is the reason why many would rather let *Christ* goe than their wealth and riches.

Meanes 3

Thirdly, use them to better purpose than heretofore yee have done, make friends with them, and find some better things to set your hearts upon. Except you have a better Treasure, you will not vilifie and depart with these: Labour therefore for true Godlinesse *with content, which is great gaines*, 1 *Tim.* 6. 6. which heales this malady, and takes away the false pretences of gathering, having, and affecting great riches.

FINIS.